

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (*ἀγωνίζεσθε*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR.

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## BUT ONE REMEDY.

T. T. Eaton.

Alas! how many efforts are made in these last days to turn away the thoughts and labors of the preachers from this thing—this first and chief thing—the salvation of souls. Frantic efforts are made by men, who do not realize that all sins are the symptoms of the one disease, to lead preachers to cease urging upon the world the one remedy for sin, and to busy themselves, instead, with palliations which may relieve some of the worst symptoms. There are many who call upon preachers to leave the vicarious atonement unpreached while they occupy themselves with denouncing social evils. It is as if some one in the Wilderness had called to Moses, saying: "Leave your brazen serpent and get some ointment which will relieve the inflammation of the bites. Here are men who have most painful and most loathsome sores. Let us relieve these first, and then we can return to your brazen serpent." Moses could have answered: "No matter how terrible those sores are, a look at this brazen serpent will heal them, while at best an ointment will only soothe a little; it cannot cure. And if I had an ointment that could cure one sore, others would break out in different parts of the body while I was curing the first one." But a look at the brazen serpent will cure the disease, instead of merely palliating the symptoms. To cast out one demon from an unregenerate heart may be but the prelude to the introduction of seven others, and "the last state of that man is worse than the first." But if the heart is renewed by the Holy Ghost, then will all the vices give way under the power of the grace of God.

The temptations which beset ministers today to use modern patent methods in dealing with the world, are very great. These methods are warranted to bring on the millenium on short notice. It is too slow work, they say, this going to each sin bitten soul, and saying, "look and live." There must be some wholesale way of dealing with the world and of saving society as a whole. Especially, think they, must we by some wholesale method save the world of criminals which the morning papers bring daily to our attention. Here are millions lying in sin and degradation—to save them some machinery must be invented by which multitudes can be lifted together, though it be but an inch at a time, from the slough in which they are wallowing and festering.

Men have through the centuries been trying to find some other way than the saving of souls one by one, by the lifting up of Christ, to reform the world, but they have never succeeded. It would be amusing if it were not pitiful to hear the social reformers denounce the preachers for persisting in lifting up their Crucified Lord as the one cure for sin in all its forms. Why do not these reformers go quietly on and reform the world in their way, instead of scolding the preachers? There are the serpent bitten thousands—let the reformers try their ointment on the wounds in the worst cases, and indeed in every case they can reach. In the meantime let Moses urge all to look at the brazen serpent and live. Surely their looking will not take away any efficacy from the ointment. The result will show whether after all removing the disease is not the speediest way to relieve the stricken ones.

And the old hand to hand, heart to heart, method of saving souls is not such a slow method after all. Just think of it. Reduce the actual number of real, true Christians to 5,000,000, and surely there are that many. Let these go earnestly to work to carry the gospel to every creature. Let us allow each Christian an average of three months to win a soul to Christ. At this rate, in less than five years every soul on earth would be saved. So this method is not so slow after all. The trouble is not with the method, but with the Christians; we are the ones that are slow.

In many places in the Bible sin is compared to leprosy. The preacher then is like a physician upon the leper island of Molokai. He has a remedy which will cure the disease in all its stages. He is a living proof of the power of the remedy, for it has healed him. What should such a physician do? Some of the lepers would show no sign of the disease which an unpractical eye could detect—like the moral and cultivated sinners whom we meet in our homes and on our streets. Others are loathsome wrecks, like the vicious and criminal classes we see in the slums of our cities. But they all have the terrible and deadly disease which only that one remedy can cure. What would a wise, kind and God-fearing physician, with an infallible remedy, do in the midst of the lepers of Molokai? That must the preacher do in a world of sinners.

Men are liable to forget the deadly nature of the leprosy of sin, when it does not show itself in the loathsomeness and deformity of vice and crime. The pleasant companion, the bright child, the refined lady, all of whom seem as far from vice and crime as the best Christian—it is hard to remember that these have the fatal disease and will, as surely die the wretch in the gutter. The temptation is strong to forget their sin and their danger; to forget that there are, and can be, but two classes in the world, all of whom have been bitten by the serpent—those who have looked and are in process of healing, and those who have not looked and are growing worse every day. We may be sure Moses dealt faithfully with the bitten ones in the wilderness, and did not forget that all who were bitten must look or perish.

A humanitarian gospel is urged upon us. We are to leave caring for the souls of men, or at least to let that rest for a while, and try to make their bodies comfortable. This is as if some one in the wilderness had said to Moses: "These bitten people are lying in most uncomfortable positions on the sand where they have fallen. Never mind the brazen serpent for a while. Come, let us make easy beds for these poor, suffering, dying men, and when they are thus lying in more comfort, go and get your brazen serpent and call on them to look at it. They will be much more ready than now to look at the brazen serpent. A man resting on a comfortable bed is more likely to look and live than a man lying in an uncomfortable position on the sand." Think you Moses would have agreed to such a proposal? Would he not rather have replied: "Let them look at the brazen serpent and be healed and then they will be able to make themselves comfortable. While we are arranging their beds the poison is working in them and death is drawing near." Brethren, let us answer

the cry for a humanitarian gospel, with the call—"Seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you."

Such is the relation of the preacher to the world, and such is his duty to the stricken. The relation of the preacher's Master is as simple. He is the King against whose authority the world has rebelled. The holy and just law has condemned them to death. The King offers them pardon on easy terms, which can be complied with by the weakest and the feeblest. The terms are offered to all—"repentance toward God and faith toward our Lord Jesus Christ"; a turning of the heart from sin and a trusting of the heart to the vicarious atonement of Christ for salvation. This is the present relation of our Master to the world. He is a King ready to pardon all who come unto God by Him. When they repent and believe they become God's children and are no longer of the world, and His relations to them do not come within the scope of the subject assigned to me.

A wronged King, a possible Saviour, a certain Judge—these are the relations of the preacher's Master to the world. We must not forget that our Lord is no longer on earth "a man of sorrow and acquainted with grief." The sacrifice is finished and He has ascended to be the advocate and intercessor of His people. It is for His disciples, by the power of the Holy Spirit, to lead men to repentance and faith. When the Master comes again, it will be as the Judge, to separate His people from the world, as a shepherd divides the sheep from the goats, to carry the one with Him to eternal glory and to bid the others depart into the outer darkness that knows no morrow forever.

There is no saving the world as such. The world lies in sin and wickedness and will be so till the end. Only those who come out from the world on the Lord's side will be saved. There is no uplifting the world as a whole; nay rather, deceivers shall wax worse and worse.

I have taken the world to mean each generation of unconverted people, taken as individuals, who have souls to save. The preacher sees in them dying men for whose deadly disease there is but one remedy. He sees also in them possibilities of glory. They can be valiant soldiers of the Cross, fighting the good fight and coming off more than conquerors. They can be kings and priests unto God forever. The world is, as it were a quagmire from which we may win jewels for his Master's crown. It would be incentive enough that he can be the means of saving men from eternal death, though so soon as saved they were annihilated. But every sinner saved from hell adds one to Heaven. No wonder the souls he had been instrumental in saving were Paul's joy and crown of rejoicing.

What fullness there is in Jesus Christ. No soul can ever be at peace that is not resting upon him. Trials sore and frequent assail us, but Jesus is our refuge. Temptations fierce and masterful assail us, but our strength is in him. No tears that he can not wipe away, no sorrows that he can not allay, no sin that he can not cure. He is the soul's fountain of strength. Oh, what satisfaction there is in him.

Drudgery with a good life is better than luxury that leads to immortality.

C. M. THOMPSON, D.D., Editor.  
T. G. BOW, D.D., Associate Editor.

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A correspondent of the Interior, Presbyterian, says their young people's society was intended to hold the young people but he adds: "It is doing much to alienate rather than to keep our young people in the church. Very few of them attend in the morning, and many of them not even the Sunday School." Wherever this is true, the church ought to disband the young people's society, but we think it is not true in many churches.

The Watchman says that out of a total population of 480,082 in Rhode Island in 1905; 225,552 had a Protestant preference, 243,936 a Catholic preference, and 105,975 had no religious choice. Sad to say these were not among the foreigners in cities, but the native Americans in the country. In six hill towns 69 per cent cared nothing for religion. It quotes Dr. J. S. Lyons, who said, "the religious problem of New England is not the foreigner, but the irreligious Yankee."

Prof. Phelps, Professor of English at Yale, speaks thus of the authorized version: "Skeptics, devotees, agnostics, and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction."

Mr. John Thompson spent seven Sundays going to down-town churches in Chicago dressed in shabby, but clean, clothes. Although it was in the heat of summer he found large congregations. Everywhere he was welcomed and given a good seat. In one crowded church a gentleman gave him his seat and went back himself to an undesirable seat near the door.

## GOD'S JUSTICE—REDEMPTION.

By Evangelist T. T. Martin.

As certain as God is just, He will punish sin, for sin deserves punishment. As certain as God is just, He will punish different sinners differently, for they have sinned differently with different light, different opportunities; hence the teaching of the Saviour, "These shall receive the greater condemnation." Mark 12:40.

The same just God, as a matter of justice, has provided a just redemption from sin, "that He might be just and the justifier of him that believeth in Jesus." Rom. 3:26; hence the plain teaching of the Scriptures, "Christ died for our sins." I. Cor. 15:3. "Who His own self bore our sins in His own body on the tree." I. Peter 2:24. "But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to His own way, and the Lord hath laid on Him the iniquity of us all." Isa. 53:5-6. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

But the objector says it is wrong for the innocent to suffer for the guilty. That objection never came from deep thinking, nor from shallow thinking, but from a proud, God-defying heart, in rebellion against God, and God's just punishment of sin. Some things are said to be contrary to reason when they are simply above the objector's reason; but God's providing redemption from sin is not contrary to deep reasoning nor shallow reasoning; but it is contrary only to a proud, God-defying nature, whether deep or shallow, whether of an open infidel, or of one masquerading under the guise of a preacher.

Consider the objection that it is wrong for the innocent to suffer for the guilty; here is an honest, sober man whose brother, by drunkenness and debauchery, has wrecked his health and is unable to make a living. The sober, honest brother takes his invalid brother into his home and supports him. That is the innocent suffering for the guilty. If you say that is wrong, then you would compel the honest, sober brother to pass along the street day by day and see his invalid, drunken brother dying in the gutter, starving and not be allowed to help him. Again, two honest, upright men passing along the street at night come to two men lying in the street, bleeding from a drunken street fight. The two honest, upright men take the two bleeding, drunken men and pay for a doctor and nurse and save their lives. That is the innocent suffering for the guilty. If you say that is wrong, then you compel these two men to pass by the other two lying in the street day after day, see their gasping, festering wounds, and not be allowed to help and relieve them. What kind of a heart, what kind of a moral nature must one have who will put forth and contend for such teaching? Yet it is just that kind of a being and only that kind that objects to Christ dying for our sins on the ground that it is wrong for the innocent to suffer for the guilty. God's word says, "Bear ye one another's burdens." No one ever objects to that teaching. Yet when God tells us His Son bore our burdens, "who His own self bore our sins in His own body on the tree" these men sneer and snarl that it is wrong for the innocent to bear the penalty of the guilty, simply because they are unwilling to face the fact that they have so sinned against God that Christ's dying for their sins is the only thing that can save them. There is not an enlightened nation on the earth but that will allow one man to pay another's debts, or another's fine in court; that is the innocent bearing the penalty of the guilty. Yet they raise that objection when God's Word says that Christ "came not to be ministered unto but to minister, and to give His life a ransom for many." Only the pride of an unredeemed soul, or the

religious prejudice of an unredeemed soul would ever have raised this objection that flies in the face of the judgment of every enlightened nation, and of God's sacred Word. If these haughty, proud men wish to die unredeemed, to go out into eternity responsible for their own sins, to suffer the just punishment for their own sins, the way is open; God will not force them. But if God sees how He can "be just and the justifier of him that believeth in Jesus," and if there are some of us, some ignorant, some learned, such as Gladstone, Sir David Brewster, Lord Kelvin, Spurgeon, Broadus, Eaton, who believe that it is just for God to do this, and are willing to be saved by a real redemption, a real ransom through Christ bearing our sins in His own body on the tree, why should these pseudo-wise men object?

Let it be understood distinctly that sin deserves punishment, and that the issue is honest, just redemption or honest, just Hell.

Blue Mountain, Miss.

## POST-MORTEM RELIGION FABRICATED.

By E. P. Marvin.

"Nothing of the dead but good" may be a good motto, but "nothing of the dead but truth, and a kind word now and then for the living," is a better one.

Few practices of the ministry are more foolish in the eyes of the world, more injurious to the cause of Christ and more offensive to God than that of false and fulsome eulogy of the impenitent dead.

How many impenitent men were recruited for the army with the teaching that patriots who die for their country are saved. How many were buried with the assurance given to their friends that they are glorified in Heaven, though their military career may have been utterly wicked and impenitent. How often have we read and heard:

"On fame's eternal camping ground  
Their silent tents are spread,  
And glory guards with solemn round  
The bivouac of the dead."

It may be called a fault on virtue's side, a kindly desire to please and comfort friends, but this desire is indulged at a dear rate, when truth is violated, the cause injured and God offended. All ministers know that as a general rule it is best to say little of the dead at funerals, but to preach the gospel, especially for those who never attend any other religious service.

Otherwise, unless wisdom abounds and conscience reigns we get the reputation of "lying like a tombstone." What a surprise it would be to many of the dead to wake up and read their own epitaphs. Would they not think themselves in the wrong grave?

We may often learn from a funeral eulogy what a model Christian life really is, but we are surprised to hear for the first time that the deceased lived such a life. Byron well characterizes some tombstone literature as follows:

"When some proud son of man returns to earth  
Unknown to glory, but upheld by birth,  
The Sculptor's art exhausts the pomp of woe,  
And stained urns record who rests below,  
When the life is done, upon the tomb is seen,  
Not what he was, but what he should have been."

Does not this also characterize some funeral eulogies.

This folly and evil is greatly to be deplored in the burial of distinguished men who were known not to be pious. It is thought good for the cause in the case of distinguished politicians and military men, and so some preachers "profess religion" for men after death who never professed it for themselves in life.

It seems to be thought that heaven must enjoy the honorable presence of all who are honored on earth. But are we not in danger of breaking the Apostolic record? "Not many wise men after the flesh, not many mighty, not many noble are called."

The public ought not to demand nor expect this perversion of truth, but be satisfied with silence without a compromise of principle. Indeed when we hear these things from official lips, that ought to speak the truth, we are sometimes provoked to unveil the real facts from behind the scenes and vindicate the truth of the Bible, avoiding personalities, even those that have been published. I may say in general of our distinguished statesmen and warriors, that most of them think, know and care but little about spiritual things, and their lives are not models for Christians to emulate. Their sphere of thought and action is outside of the gospel and in the world.

If they were pious, conspicuity of position affords the amplest opportunity for clear manifestation. "A city set on a hill cannot be hid." But how rarely do we catch a glimmer of it in our legislative halls. The lately elected President of the United States and the chaplain of the Senate are Unitarians. Upon how slight a word casually dropped, or some conventional act do some fabricate piety and make a good Sunday School story. Men held up as models whose success was accomplished by absolutely unchristian means. Brethren in the Gospel ministry, let us never in the presence of worldly greatness, pomp and pride, forget our solemn charge.

Mark Twain gives a hint concerning these distinguished models for young men. He says his grandmother told him that he never could become a great man if he drank, used tobacco, swore, played cards, or went to the theater. He went to Washington City to see these great model men and reports his surprise. When Mrs. Swisshelm began to report personal incidents of morals in Washington City her correspondence was suppressed.

Brethren, pause, be honest and truthful. Give due credit for all distinguished public services, but in the name of our Master, let us never try to serve His cause by fabricating Post-mortem Piety. —Watchword and Truth.

## BE A TOTAL ABSTAINER.

By Rev. G. B. F. Hallock, D.D.

It is easy to make a catalogue of reasons why every wise and thoughtful man and woman, boy and girl, should be a total abstainer from the use of intoxicating liquors. People who use strong drink, too, claim to have reasons. Some will tell you that it has a pleasant effect on the nerves, and gives a feeling of buoyancy and exhilaration. This is really why a great many people indulge themselves in the habit of drinking. While what they claim is true, it is also true that after these feelings of exhilaration there comes an unpleasant reaction, and the more exhilarated one has felt, the more depressed he feels afterward.

As already mentioned, a long catalogue of reasons might be given for not using intoxicating liquors. We will mention only four, but all mighty ones.

Love of self. Strong drink has ruined many. The higher strung the temperament, the finer in nervous fiber, the more terrible is the ruin brought by intoxicating liquors. Finest natures tend to become foulest when given over to drink. Strong drink is responsible for an immense amount of sickness and bodily ailment. It takes away clearness of mind. Nothing so soon incapacitates a man for business and careful calculations and wise and intelligent action as the use of intoxicating liquors. It takes away decision of character and strength of will. An intoxicated man cannot even control his motions, to say nothing of his mental resolution. One cannot habitually indulge in strong drink and keep his self-respect. If there were no other or higher reasons,

love of self should be enough to make a man a temperance man.

Love of home. Strong drink has blasted thousands of homes in our dear land. Ask any visitor among the poor what is the most prolific cause of poverty, and the uniform answer will be "strong drink." Eliminate this one sin and the larger amount of poverty and homelessness would disappear with it. It would seem as if there were no other one thing that is so effective in tearing asunder family ties, in clothing the children in rags, and in emptying the cupboard of all food, as this. It empties a man's pocket and keeps it empty. Drink destroys love. It makes a man do most unnatural things. It is the foe of all affection and friendship. It is pre-eminently the foe of the home. Love of home, therefore, is another reason for being a total abstainer.

Love of friends. "A good name is rather to be chosen than great riches." Friends are grieved and their respect and love lowered when a dear one indulges this appetite. Strong drink is the foe of all affection and friendship, and; therefore, as I want to have friends and keep friends and be worthy of friends, I do not touch strong drink. This would be a good resolution for all to make for their friends' sake.

Love of God. The evils of intemperance are evils directly interfering with the interests of the kingdom of God. Because one loves God and the things he loves should make him constant in the practice of temperance and in opposing the soul-destroying vice of intemperance. The Bible says that "no drunkard shall inherit the kingdom of heaven." "I want to inherit that kingdom; I do not wish to run any risk of missing heaven, therefore I let intoxicating liquors alone. But not alone by fear of missing heaven, but by the desire to please God, and gladly do his will; should the Christian be moved to the practice of total abstinence from intoxicating drinks. "The love of Christ constraineth us." We abstain not so much because we must as because we will, because we love God and delight to do what will please him. Love is the Christian's master passion, and this it is that should move us to let the intoxicating cup entirely alone. This is our wise and safe course. No one who begins to drink can be sure he will never drink to excess. It is in the effort to be moderate drinkers that all drunkards have become drunkards. So the wise and loyal and loving thing for every Christian to do is to let intoxicating liquors entirely alone, and use his influence to get others to do the same.—Herald and Presbyterian.

## NERVES AND SLUMBER.

"It is a great pity," said the specialist in nerves, to the young woman, "that all of you will not learn and practice the most important lessons in maintaining health and beauty. There is more truth than poetry in the old idea that 'beauty sleep' should be taken before midnight. The object of sleep is rest and refreshment. It is not enough merely to sleep. In the first place, sleep should be made a habit. Slumber at any time is practically wasted if the muscles are taut and the brain active. Work while you work, play while you play as energetically as you will, but, also rest while you rest. Give yourself completely up to it. If you don't know how—learn. Then form the habit, and never lose it.

"Open the windows wide, winter or summer; throw aside the pillow, and let the muscles go, every single one of them—they are like rubber bands that have been stretched all day. Relax. Don't cling to the bed as though you were afraid it would get away from you. It is strong enough to hold you—drop your cares and worries, shut out all plans and conjectures and schemes, breathe deeply and regularly—meaning to inhale and exhale rhythmically—and, before you know it, you have slipped away."—New York Evening Post.

The dreamer of dreams is seldom a grasper of opportunities.

**"THE CHURCH OF CHRIST."**

By a Layman.

Reviewed by Wm. J. Holtzclaw, Ph. D.

The above named book fell into the writer's hands recently. It contains forty chapters, which are divided into two books: "The History of Pardon," and "The Evidence of Pardon and the Church as an Organization."

After a careful reading the following deductions appear to be conspicuously on the surface. The book is composed of paragraphs and passages of Scripture ingeniously arranged, and heresies sandwiched between them. These heresies, of course, are the authors private interpretations, notwithstanding the fact that he severely criticizes others who do the same thing. He concludes the book with a plea for Christian unity, but, as is usual, he indicates that his platform is the only Scriptural one.

He starts out by making the blunder of saying: "We do not find in the five books of Moses any promise of immortality or eternal life." Perhaps he is not familiar with the language in Genesis 3:15, and many other like passages of Scripture in the five books of Moses. All the types and sacrifices pointed to Calvary. Those who, by faith, looked forward to Christ's atoning work received the same blessing as those who now look back to it. The lifting up of the brazen serpent in the Israelite camp, an account of which is found in the fourth book of Moses, was a type of Christ's atoning sacrifice, the purpose of which is to give life and immortality. Abel offered sacrifice in keeping with the promise couched in Genesis 3:15, and in so doing he looked by faith down a vista of four thousand years to Calvary and saw the Son of God making an atonement for the sin of the world. Paul speaking of this says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."

The next blunder the author makes is his effort to prove the Christian religion to be new or original for the reason, as he says, it teaches the fatherhood of God and the brotherhood of man. Perhaps he has not given consideration to John 8:31-44. These Jews thought they had the right to call God their father because they were Abraham's seed. Our Lord gave them to understand that only those who are regenerated are God's children, and that only those who have passed from death unto life are the brotherhood of Christ.

The author then proceeds to take up the New Testament account of conversions which he is pleased to call pardons and makes baptism the law of pardon in each case, including the case of Simon the sorcerer, whom Peter declared to be in the gall of bitterness after his baptism. He makes faith to precede repentance in the face of the fact that the New Testament puts repentance before faith. His argument for this change in the order is far fetched, and is, of course, done in a desperate effort to make baptism the law of pardon instead of repentance. He seems to entirely overlook Paul's statement that men dead in trespasses and in sins have no power to exercise faith till they are quickened or made alive by the Holy Spirit, which is preceded by the Word of God, which is the sword of the Spirit. He also uses belief and faith as if they were one and the same. Belief is simply the assent of the mind to a thing or a proposition, but faith is the consent of the heart. Paul makes this very clear in Romans 10:10, when he says: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." A profession may be a very cheap thing, and is so with many who make baptism the law of pardon. A dead fish swims with the tide but a live one can stem the flood.

The author, like many others of his class, frequently contradicts his own statements. He admits that the thief on the cross was saved without having been baptized, and undertakes to explain it away by saying that this occurred before our Lord's ascension. There is no passage in all the New Testament that makes baptism essential to pardon, but in every instance it is repentance, and this repentance is the kind that is the result of godly sorrow in the heart for sin.

The author blunders again by making the assertion that the church and kingdom were not established till the day of Pentecost. And, again, he forgets that our Lord gave the Great Commission to the disciples, the nucleus of His church, immediately after His resurrection. He also overlooks the fact that the first act of church business was transacted immediately after our Lord's ascension. The record of this is found in the first chapter of the Acts of the Apostles where Matthias was chosen to take the place of Judas. This one hundred and twenty persons were waiting, as they had been instructed to do by their Lord, till the promised power should be received from heaven. This came on Pentecost when three thousand souls were added to the one hundred and twenty. Something cannot be added to nothing. Then, to what were they added? The church was there which had existed from the time our Lord chose His disciples and made them apostles. His death and resurrection simply confirmed what He had already done.

The worst of all the blunders the author makes is his statement that the church apostatized. He does not say when, but infers that it was in the setting up of the Romiah hierarchy. This came in 325 A. D., but if the author will read reliable history he will find that the New Testament church has been in existence from the days of Christ and His apostles till now, and will still exist to the end of time. If this is not true Christ's language in Matthew 16:18, is false. The author is grossly inconsistent at this point as well as at other points for he has previously referred

to Matthew 16:18, and seemed to grow jubilant over the fact that the church of Christ could not cease to exist.

After a careful review of this book the writer is of the opinion that Alexander Campbell would easily recognize the arguments made, and would accept it all except the admission of the office work of the Holy Spirit, which the author is careful to modify.

**HOW I BECAME A CHRISTIAN.**

By Andrew Fuller.

My parents were engaged in husbandry, which occupation, therefore, I followed to my twentieth year. I remember many of the sins of my childhood, among which were lying, cursing and swearing. It is true as to the latter, it never became habitual. I had a dread upon my spirits to such a degree that, when I uttered an oath or an imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I associated. . . . In the practice of telling lies I continued some years longer; at length, however, I began to consider this as a mean vice, and accordingly left it off, except in cases where I was under some pressing temptation. I think I must have been nearly fourteen years old before I began to have much serious thought about futurity. The preaching upon which I attended was not adapted to awaken my conscience, as the minister had seldom anything to say, except to believers; and what believing was, I neither knew, nor was I greatly concerned to know. I remember about this time, as I was walking alone, I put the question to myself: "What is faith? There is much made of it. What is it?" I could not tell, but satisfied myself in thinking it was not of immediate concern, and I should understand it as I grow older.

At times conviction laid fast hold of me and rendered me extremely unhappy. The light I had received, I know not how, would not suffer me to go into sin with that ease that I observed in other lads. One winter evening I remember going with a number of other boys to a smith shop to warm myself by the fire. Presently they began to sing vain songs. This appeared to me so much like reveling that I felt something within me that would not allow me to join them, and while I sat silently, in rather an unpleasant mood, these words sunk into my mind like a dagger, "What doest thou here, Elijah?" I immediately left the company; yet, shocking to reflect upon, I walked home murmuring in my heart against God, that I could not be let alone, and be suffered to take my pleasure like other young people.

Sometimes I was very much affected in thinking of the doctrines of Christianity, or in reading such books as Bunyan's "Grace Abounding to the Chief of Sinners," and his "Pilgrim's Progress." One day, in particular, I took up Ralph Erskine's "Gospel Sonnets," and opening upon what he entitles "A Gospel Catechism for Young Christians, or Christ All in All in Our Complete Redemption," I read, and as I read, I wept. Indeed, I was almost overcome with weeping, so interesting did the doctrine of eternal salvation appear to me; yet, there being no radical change in my heart, these thoughts passed away, and I was equally intent on the pursuit of folly as heretofore.

Yet I often felt a strange kind of regard toward good people, such of them especially as were familiar in their behavior with young persons, and would sometimes talk to me about religion. I used to wish I had many thousand pounds, that I might give some of it to those of them who were poor as to their worldly circumstances.

I was, at times, the subject of such convictions and affections that I really thought myself converted, and lived under that delusion for a long time. The ground on which I rested that opinion was as follows: One morning, I think about 1767, as I was walking alone, I began to think seriously what would become of my poor soul, and was deeply affected in thinking of my condition. I felt that I was the slave of sin, and that it had such power over me that it was vain for me to think of extricating myself from its thralldom. Till now I did not know but that I could repent at any time; but now I perceived that my heart was wicked, and that it was not in me to turn to God, or to break off my sins by righteousness. I saw that if God would forgive me all the past, and offer me the kingdom of heaven for giving up my wicked pursuits, I should not accept it. This conviction was accompanied with great depression of heart. I walked sorrowfully along repeating these words: "Iniquity will be my ruin. Iniquity will be my ruin."

While poring over my unhappy case, these words of the apostle suddenly occurred to my mind: "Sin shall not have dominion over you, for ye are not under law, but under grace." Now, the suggestion of a text of Scripture to the mind, especially if it came with power, was generally considered by the religious people with whom I occasionally associated as a promise coming immediately from God. I therefore so understood it, and thought that God had thus revealed to me that I was in a state of salvation, and therefore that iniquity should not, as I had feared, prove my ruin. The effect was, I was overcome with joy and transport. I shed, I supposed, thousands of tears as I walked along, and seemed to feel myself as it were, in a new world. It seemed to me that I hated my sins, and was resolved to forsake them. Thinking on my wicked course, I remember using these words of Paul: "Shall I continue in sin that grace may abound? God forbid." I felt, or seemed to feel, the strongest indignation at the thought. But, strange as it may appear, though my face, that morning, was, I believe, swollen with weeping, yet, before night, all was gone and forgotten, and I returned to my former vices with as eager a gust as ever. Nor do I remember that for more than half a year afterward I had any serious thought as to the salvation of my soul. I

lived entirely without prayer, and was wedded to my sins just the same as before, or, rather, was increasingly attached to them.

I was again walking by myself, and began to reflect upon my course of life, particularly upon my former hopes and affections, and how I had since forgotten them all, and returned to my wicked ways. Instead of sin having no more dominion over me, I perceived that its dominion had been increased. Yet, I still thought that must have been a promise of God to me, and that I must have been a converted person, but in a backslidden state; and this persuasion was confirmed by another sudden impression, which dispelled my dejection, in these words: "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." This, like the former, overcame my mind with joy. I wept much at the thought of having backslidden so long but yet considered myself as restored and happy. But this also was mere transient affection. I have great reason to think that the great deep of my heart's depravity had not yet been broken up, and that all my religion was without any abiding principle. Amidst it all, I still continued in the neglect of prayer, and was never, as I recollect, induced to deny myself of any sin when temptation was presented. I now thought, however, surely I shall be better for the time to come. But in a few days this also was forgotten, and I returned to my evil courses with as great eagerness as ever.

I was now about fifteen years of age; and as, notwithstanding my convictions and hopes, the bias of my heart had not been changed, I became more and more addicted to evil in proportion as my powers and passions strengthened. Nor was I merely prompted by my own propensities; for, having formed acquaintance with other wicked young people, my progress in the way of death became greatly accelerated. Being of an athletic frame and of a daring spirit, I was often engaged in such exercise and exploits as, if the good hand of God had not preserved me, might have issued in death. I also frequently engaged in games of hazard, which, though not to any great amount, yet were very bewitching to me, and tended deeply to corrupt my mind. These, with various other sinful practices, had so hardened my heart that I seldom thought of religion. Nay, I recollect that on a Lord's day evening, about that time, when my parents were reading in the family Bible, I was shamefully engaged with one of the servants, playing idle tricks, though I took care not to be seen in them. These things were nothing to me at that time; for my conscience, by reiterated acts of wickedness, had become seared as with a hot iron; they were, however, heavy burdens to me afterward.

Notwithstanding various convictions and transient affections, I was pressing on in a lamentable career of wickedness; but about the autumn of 1769 my convictions revisited me, and brought on such a concern about my everlasting welfare as issued, I trust, in real conversion.

It was my common practice, after the business of the day was over, to get into bad company in the evening, and when there I indulged in sin without restraint. But after persisting in this course for some time, I began to be very uneasy particularly in a morning when I first awoke. It was almost as common for me to be seized with keen remorse at this hour as it was to go into vain company in the evening. At first I began to make vows of reformation, and this, for the moment, would afford a little ease; but, as the temptat'on returned, my enlightened conscience was still averse to everything that was spiritual or holy. For several weeks I went on in this way, vowing, and breaking my vows, reflecting on myself for my evil conduct, and yet continually repeating it.

It was not, however, as heretofore; my convictions followed me closely. I could not, as formerly, forget these things, and was, therefore, a poor miserable creature; like a drunkard, who carouses in the evening, but mopes about next day as one half dead.

One morning, I think in November, 1769, I walked out by myself with an unusual load of guilt on my conscience. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I thought surely that must be an earnest of hell itself. The fire and brimstone of the bottomless pit seemed to burn within my bosom. I do not write in the language of exaggeration. I now know that the sense that I then had of the evil of sin and the wrath of God was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that there was no truth in me. I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I was saved by mere grace; and, as it were, in spite of myself. I felt that if God should forgive me all my past sins, I should again destroy my soul, and that in less than a day's time. I never before knew what it was to feel myself an odious lost sinner, standing in need of both pardon and purification.

Yet, though I needed these blessings, it seemed presumptuous to hope for them after what I had done. I seemed absolutely helpless, and seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but everything disgusting to him, and provoking to the eyes of his glory. "What have I done? What must I do?" These were my inquiries, perhaps ten times over. Indeed, I knew not what to do. I durst not promise amendment; for I saw that such promises were self-deception. To hope for forgiveness in the course I was in was the height of presumption; and to think of Christ

after having so shamefully abused his grace, seemed too much. So I had no refuge. At one moment, I thought of giving myself up to despair. "I may" (said I within myself) "return and take my fill of sin. I can but be lost." My heart revolted. "What, I thought, give up (Christ, and hope, and heaven!)" I could not bear the thought of plunging myself into endless ruin.

I tried to find whether there was any hope in the Divine mercy—any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, "Though he slay me, yet will I trust in him." I paused and repeated the words over and over. Each repetition seemed to kindle a ray of hope mixed with a determination, if I might, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be pardoned and purified; for I felt that I needed the one as much as the other.

In a review of my resolution at that time, it seems to resemble that of Esther, who went into the king's presence contrary to the law, and at the hazard of her life. Like her, I seemed to be reduced to extremities, impelled by the necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath that I fled to this refuge; for I well remember that I felt something attractive in the Saviour. I must—I will—yea, I will trust my sinful soul in his hands. "If I perish, I perish." However it was, I determined to cast myself upon Christ, thinking, peradventure, he would save my soul; and, if not, I could but be lost. In this way I continued above an hour, weeping and supplicating mercy, for the Saviour's sake (my soul hath it still in remembrance, and is humbled in me); and as the eye of the mind was more and more fixed upon him, my guilt and fears were gradually and insensibly removed.

When I thought of my past life, I abhorred myself, and repented in dust and ashes; and when I thought of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me. I had thought I had found the joys of salvation heretofore; but now I knew I had found them, and was conscious that I had passed from death to life.

Yet even now my mind was not so engaged in reflection upon my own feelings as upon the objects which occasioned them. From this time my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To these evils, a glance at which before would have set my passions in a flame, I felt now no inclination. My soul, said I with joy and gladness, is as a weaned child. I now knew experimentally what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God—my Saviour, and from this time considered the vows of God upon me.

**HE SEES.**

"The gods will see it." This was the reply of the Greek sculptor charged with the adornment of a temple, when his employers found fault with him for taking so great pains with the carving on the upper surface of the capitals surmounting his pillars. "Why waste your skill," they asked, "where no human eye can behold its result? Only the birds of the air can rest in such a place." But the artist cared more for the praise of heaven than for the plaudits of the crowd.

The Lord of heaven once came into his earthly temple, and found there, instead of worship, the buying and selling that belonged to the market place. It is no wonder that he burned with fiery indignation, and drove the profane traffickers from the sacred place which they had been defiling with their greedy grasping for gain.

Now, as truly as in days of old, the holy Christ is among those who throng the courts of God's house. If their hearts are filled with vain, selfish, worldly thoughts, he sees all these, and they kindle his righteous wrath. Outward forms and ceremonies count for little with him. What really matters is in the pure and loving heart.—East and West.

The last we heard of the score of the great game in Ohio—the Temperance Crowd vs. the Saloons—it stood 38 to 5 against the saloon team. That is, thirty-eight counties had voted dry—and five had voted wet. The saloonists, however, have not lain down yet to be run over; in fact, the closer they are crowded back into a corner, the harder and meaner their fighting gets. One of the new tricks which their initial defeats have taught them is the employment of emissaries who tramp around the country districts begging for "hand-outs" at the back doors of farm-houses. Each of these men is instructed to say that he had a good job in some near-by town which has recently voted out saloons, but that since the place went dry, he has been discharged and can't get work anywhere. The story is always adorned with a plaintive whine about being an honest, self-respecting workman who never expected to be brought down so low as to be a common tramp. It is believed this fake is responsible for the loss of probably two of the counties that got away from the temperance folks. Since the local optionists have caught on, however, they are following the "tramps" around and pointing out the absurdity of their "sympathy racket." In the end the scheme will probably tell more against the liquor interests than in its favor.

God is not only a help in trouble, but a "very present help." Too bad that so many think of him as high enthroned in the heavens just when they need him most and when he is round about them there. It is in life as well as in death that the Christian should comfort himself in the thought, "Thou art with me; I will fear no evil."—Dr. Potts.

## Sunday-School Lessons

Sunday, December 13th.

Solomon Dedicates the Temple.—I. Kings 8:1-11.

Motto Text.—"I was glad when they said unto me, let us go into the house of the Lord."—Ps. 122:1.

The temple was the most beautiful building ever erected by man, and at an expense of labor and money that staggers the imagination. One hundred and fifty thousand men hired from the other nations, and 30,000 Israelites worked for years in its building, quarrying the stones, etc. The skilled workmen who directed were from Tyre. David had gathered one and a half million in gold, and nearly a billion in silver, which was used in the construction. The iron and brass were beyond computation. The precious stones were in profusion. All that man could do was done to make this temple a worthy footstool for God.

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto king Solomon in Jerusalem." The same men whom David had brought together when he proclaimed Solomon the choice of God for the succession to his throne. "That they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion." Mt. Zion was the westward of the two principal hills on which Jerusalem was built. The temple was upon Mt. Moriah, whose top was levelled, a great work in itself. The temple was but an empty shell, till the ark, the symbol of God's presence was placed within it. It was to impress this great truth and to fix their minds on God instead of on the gorgeousness of the temple.

"And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethanim, which is the seventh month." Ethanim was the latter part of September and the first part of October. Three times a year all the men of Israel presented themselves before the Lord. And Solomon had placed the dedication at the time of the feast of the tabernacles, one of these occasions. The Israelites might be at war, but when the time of the feast came the men all left their camps and went to Shiloh or Jerusalem, wherever the ark was, leaving their families in God's care. For they had his promise that no foe should molest the women and children while they were gone.

"And all the elders of Israel came and the priests took up the ark." All the elders went with

the priests to Mount Zion to bring the ark. The priests carried it on their shoulders after the high priest had covered it. The staves of gold by which it was carried were so long there was no danger of the ark touching the priests.

"And they brought up the ark of the Lord, and the tabernacle of the congregation." This was the tabernacle which Moses had made in the wilderness. It was folded up and carefully preserved in one of the rooms of the temple. "And all the holy vessels that were in the tabernacle." The altar of incense and its dishes, the golden candlesticks, the table for the shew bread, etc.

"And King Solomon, and all the congregation of Israel, that were assembled unto him were with him before the ark." Probably in the courts of the temple. When the priests brought the ark up Mount Moriah they seem to have stood for awhile in the court before the great brazen altar while sacrifices were offered. "Sacrificing sheep and oxen, that could not be told nor numbered for multitude." Referring to the sacrifices which went on during the week of the feast. Part of the sacrifices were burned, and parts of the animals were left for food.

"And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house." Called the oracle because in it God's presence was manifested in the Shechinah, the light that shown from the mercy seat. Great cherubim of gold sheltered the ark with their outstretched wings. "Cherubim" is the plural of cherub, and the "s" should not have been added. The cherubim of the "knowing ones" are an order of the angels supposed to be of lower rank than the seraphim, the "burning ones." Only once is this veil lifted high enough for us to catch a glimpse of the seraphim, and that was in Isaiah's vision of God's throne.

"And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle." The ark was close to the rear wall in the Holy of holies, and the staves were very long. Thus they were drawn beyond the curtain in the holy place where stood the altar of incense, the table of shew bread and the golden candlesticks. But they could not be seen by any one outside the holy place, into which no one but the priests was allowed to go. The sight of the staves would keep the ark and all it meant continually in the minds of the priests who never saw it. No one but the high priest ever went into the Holy of holies, and he only once a year. "And there they are unto this day." At the time when this book of chronicles was written.

"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb." Aaron's rod which had budded and a golden pot filled with manna had been in the ark. Whether God had ordered them to be taken out when the desert march was over, or the Philistines had removed them when the ark was in their power we are not told. The only thing which was kept in the ark was the law of God. The mercy of God is founded on His law, and that law cannot be set aside. Its full penalty must be met by every sinner or by the great substitute.

"And it came to pass when the priests were come out of the holy place." The high priest alone

could go into this place when the ark was at rest and uncover it. But when it was to be moved he uncovered, and then the priests came in and carried it out. They carried it into the place and put it down, and when they had gone out, the high priest took off the covering and followed them. In every way God taught this people reverence in His worship. It is a lesson which is sorely needed in this day. "That the cloud filled the house of the Lord." This was the token of God's presence, of his acceptance of the temple and His blessing upon it. The glory of the Lord was the fire, the shechinah, within the cloud and veiled by it. As this light had filled the tabernacle when it was dedicated, so that Moses and Aaron could not remain in it, now in the temple the priests had to leave the holy place, outside the veil which shut off the Holy of holies, and God alone occupied this temple.

The teachers must be careful not to let the children get the idea that our houses of worship correspond to the temple. Our churches correspond to the synagogues. God's temples are the hearts of His regenerated ones. These are to be adorned with the gold of fine character, and the graces and the virtues are the gems.

### ORDINATION OF REV. F. HARDIN.

Rev. F. Hardin, of Inez, Martin county, Ky., is thirty-two years of age. He was educated at Barboursville, W. Va., and was ordained to the full work of the ministry in the M. E. church, South, and has been actively engaged in the ministry about six years.

He was sent to Inez about a year ago. He found that 90 per cent of the people were Baptists in sentiment, and nearly all the candidates for baptism asked to be immersed. Our brother had been sprinkled for baptism and every time he went to the creek to immerse, he realized his own inconsistency, administering to another what he himself had never received; and grew more and more dissatisfied with his baptism. He determined to investigate the Scriptures for himself; for up to this time, he had simply taken the teachings of others. For example: He found that Methodist works taught that where it is mentioned in Eph. 4, "One Lord, one faith, one baptism," that baptism referred to the baptism of the Spirit and the same was true of Rom. 6:4, but on searching Clark, and other noted Methodist commentators, he found that Dr. Clark and others stated that these texts most assuredly referred to water baptism. Furthermore, he found that Dr. Clark stated on Rom. 6:4: "Undoubtedly referring to immersion as that was the custom of the churches in that day and time."

For about eight months our brother had the matter under prayerful study asking earnestly for the guidance of the Holy Spirit and found himself more and more to be a Baptist at heart while loving the Methodist people and the Methodist church in which he had been raised. He read Dr. Bow's tract, "What Baptists Believe and Why They Believe It," and found himself in greatest accord with its statements. He determined to sever the pleasant relations that existed between him and his co-workers in the Methodist denomination and unite with

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Illustration shows furnace without casing, cut away to show how coal is forced up under fire, which burns on top.

This shows our Steam and Hot Water Underfeed Boiler.



P. H. Lines & Son, sending cheer right from the anthracite country—Great Bend, Pa. write: "The strong part of the Underfeed Furnace is its economy in the consumption of coal. It heats our rooms warmer and better than the old style furnace. First winter we burned pea coal, which was satisfactory, and reduced our coal bill from \$120 to \$65. During the past two winters we've burned buckwheat coal and our bills averaged \$80. That's a saving of \$70 on each season. We'd like to send you a lot of fac-simile letters like this and our illustrated Underfeed Booklet for warm air heating or our Special Catalog of Steam and Hot Water Underfeed Boilers. Heating plans and services of our Engineering Department are yours—ALL FREE. Write today, giving name of local dealer with whom you prefer to deal." The Peck-Williamson Co. 318 W. Fifth St., Cincinnati, O. Mr. Dealer: See our 1908 Proposals? Write for it.

the Baptists.

He came before the Baptist church at Corbin and after a full and most satisfactory statement, was received for baptism, and as the church had no pastor, was baptized by the writer. He did most satisfactory work for a month as supply for Corbin church.

He brought a letter and connected himself with the Baptist church at Paintsville. The church called for his ordination and he was examined by a council, consisting of Elders W. D. Powell, Charles Martin, and G. W. Argabrite, and solemnly set apart to the work of the Gospel ministry. Our brother has spent much time in preparation for his life work, is a good soul winner, a man full of the Spirit of the Lord and anxious to give himself to redeeming the mountains of Kentucky from sin to righteousness. He will engage in the work of a general missionary for the present in Magoffin county and Morgan county. His family will spend the winter in Inez and then move to some central point on his field of labor.

We have neither church organization nor a church house in Morgan county, but the field is white unto harvest and we expect large results from his labor. We commend him as worthy of highest confidence and esteem.

W. D. POWELL.

### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known for the medical treatment of Catarrh. It is a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

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**ORDINATION.**

On the second Wednesday night in September, Brethren H. B. Wilhoite and W. W. Stout were formally set apart to the work of the gospel ministry by the order of the Georgetown Baptist church, in response to calls from the churches which the young brethren were to pastor. The council was composed of Brethren B. A. Dawes, J. K. Nunnelle, J. W. Arnold, G. W. Argabrite, E. W. Summers, H. S. Summers, E. C. Stevens and J. H. Wells, of Georgetown; T. J. Stevenson, Great Crossings church; R. L. Shirley, Harrodsburg; Amos Stout, Mt. Freedom; S. H. Burgess, Covington; J. M. F. Taylor, Stanford; E. J. Caswell, Switzer; C. L. Graham, Athens, and Arthur Dailey, of Eubanks.

The writer wishes just here to beg pardon of the candidates and their friends for the late appearance of this notice, which has been delayed partly on account of other heavy duties, and partly on account of part of the notes of the proceedings having been mislaid. For this reason the remainder of the account may contain an error or two.

Bro. Dawes was chosen Moderator, and W. E. Browning Clerk. Bro. T. J. Stevenson questioned the candidates separately. The ex-amination was rigid, sometimes getting perilously near to ground which the oldest warrior present could not safely tread. The young men acquitted themselves creditably. After both were recommended to the church for ordination, Bro. Dawes spoke a few words in lieu of a sermon. Bro. J. K. Nunnelle presented the Bible, Bro. Burgess and Bro. Taylor the charges to the church and candidates, respectively. Bro. Amos Stout made the ordaining prayer, then followed the laying on of hands. Benediction by Bro. Wilhoite.

W. S. BROWNING, Clerk.  
Georgetown, Ky.

**VIRGINIA LETTER.**

The General Association at its recent meeting took strong ground on the temperance question. This is an opportune time for the lovers of temperance to assert themselves. On December 5th the local option election occurs in Lynchburg, and the campaign is becoming warm. On December 14th the vote will be taken in Suffolk; on December 31st the election is to be held in Roanoke, Va., and on January 5th the vote will be taken in Norfolk, Portsmouth and Buckley, Va. Should they all go dry we will only have Richmond and Alexandria with saloons. We trust the Recorder readers will devoutly pray that we may succeed.

The effort to secure the woman's College and endowment fund is nearly completed, and will succeed, and will stand as a monument to the wisdom, energy, faith and self-sacrifice of Rev. B. Cabell Henning, D.D., who has completely lost himself in the prosecution of this great work. We have filled some of our vacant pulpits. Dr. Spark Melton goes to Freemason Street, Norfolk. Rev. Walter Rhodes has accepted the care of the Onancock church, in Accomac, and Rev. Bowden goes to Buena Vista, Va. But still we have room for many new preachers. The First church, Lynchburg, is still vacant, and with the exception of the appointment of a pit committee nothing has been done toward securing a pastor.

If there was a representative of the Recorder present we did not hear of him. The paper is sound to the core and we wish it were read by all the people.

W. T. FISHER.  
Concord, Va.

**CUTICURA GROWS HAIR.**

**Clears the Scalp (Allays Itching, and Heals Humors).**

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**DEAR RECORDER.**

I have just read your Western friend on "Alien Immersion." I read the many Scriptures he cited and wondered why he did not cite us one more.

He says, "Paul was thankful that he had performed the ordinance but little, lest it be made a fetich." (I. Cor. 1:14-17). Now, I think he would do well to read that Scripture again. Paul does not thank God that he had performed the ordinance but little, or that he had baptized but few, or that he was not sent to baptize, as some say, but to preach. He does say, "For Christ sent me not to baptize but to preach the gospel." And he thanks God that he had baptized none of these Corinthians save those named—not lest he should make baptism a fetich, but lest any should say he (Paul) had baptized in his own name. That he feared that baptism would become a fetich is an assumption pure and simple. That he was thankful that he had performed the ordinance but little does his statement an injustice. That he meant to minify the importance of the ordinance in any sense, I feel sure, is wide of the mark. He simply meant all he said in that connection to be applied to his work at Corinth. Read the connection.

But why did the brother not cite for our consideration Acts 19:1-7. He might learn something of Paul's appreciation of baptism from this.

These parties had been immersed. Why did not Paul accept this, if it was a matter of little importance? If he feared making baptism a fetich, why did not that fear assert itself a little just here? This was his opportunity, if he had fears on this line, to set them forth; but instead, if he does not perform it, he gives his approval to this re-baptizing; he laid his hands upon them.

But what does Acts 19:1-7 teach? Whatever else it may or may not teach, it teaches that baptism may become invalid from being defective. Just what the defects here are may not be so clearly taught; or just what number and kind of defects baptism may take on and remain valid may not be so clearly taught, but it certainly teaches that some, at least, defective baptisms are invalid. And if this be true, this also is true, the only safeguard against

receiving invalid baptism is to receive only regular baptism. And this would make us anti-alien immersionists. This to our mind is the plain simple teaching of the above Scripture.

Among the immersionists of today may be found, I suppose, all the defects that might have been found in any other period of time named or to be named. And alien immersion involves the receiving of all these defective baptisms. We cannot Scripturally do it.

A. C. DORRIS.  
Lewisburg, Ky.

The body is not the master of life, but the tool of life. It has its place, and that place is essentially as an instrument to obey the dictates of the will.

**Live Stock Markets.**

**CATTLE.**

Good to choice ex. steers	4 50a5 25
Light shipping steers	4 00a 4 50
Good to choice butch. steers	3 50a 4 25
Med. to good butch. steers	3 00a 3 50
Com. to med. butch. steers	2 50a 3 00
Good to choice butch. heif.	3 40a 3 75
Med. to good butch. heifers	2 75a 3 40
Com. to med. butcher heifers	2 25a 2 75
Good to choice butch. cows	3 25a 3 75
Med. to good butcher cows	2 75a 3 25
Com. to med. butcher cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 50a 3 25
Medium to good bul's	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	5 50a 6 00
Med. to good veal calves	3 50a 5 00
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock teers	3 00a 3 05
Med. to good stock steers	2 50a 3 00
Com. to med. stock steers	2 00a 2 50
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers	2 25a 3 00
Com. and plain mad stackers	1 75a 2 50
Good to choice milch cows	35 00a45 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10 00a20 00

**HOGS.**

Good to choice prs. and brs., 200 to 300 lbs.	5 85
Medium packers, 160 to 200.	5 85
Lightshippers, 130 to 160	5 20
Choice pigs, 90 to 130	4 50
Pigs, 50 to 90	4 25a 4 50
Roughs, 50 to 400	2 50a 5 15

**SHEEP AND LAMBS.**

Good to choice fat sheep	2 75a 3 00
Medium to good sheep	2 25a 2 75
Common to medium sheep	1 50a 2 25
Bucks	1 50a 2 50
Choice spring lambs	4 00a 4 50
Second	4 00a 4 25
Good butcher lambs	3 00a 4 00
Culls and tail ends	2 50a 3 00

**TOBACCO.**

**BURLEY—Dark Red.**

Trash (sound)	10 00a11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and selections	18 00a 19 00

**BURLEY—Bright Red.**

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00 25 50

**DARK.**

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a13 75

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**POULTRY.**  
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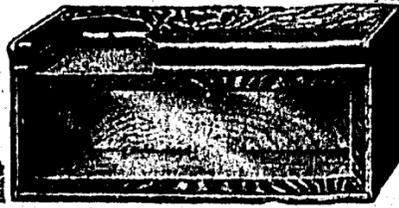
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SLEEPING AND WAKING.

God giveth his beloved sleep;  
 They lie securely 'neath his wing  
 Till the night pale, the dawning break;  
 Safe in its overshadowing  
 They fear no dark and harmful thing;  
 What does he give to those who wake?  
 To those who sleep he gives good dreams;  
 For bodies overtasked and spent  
 Comes rest to comfort every ache;  
 To weary eyes new light is sent,  
 To weary spirits new content;  
 What does God give to those who wake?  
 His angels sit beside the beds  
 Of such as rest beneath his care.  
 Unweariedly their post they take,  
 They wave their wings to fan the air.  
 They cool the brow and stroke the hair—  
 God comes himself to those who wake.  
 Nor saint, nor angel will he trust  
 With this one blessed ministry,  
 Lest they should falter or mistake;  
 They guard the sleepers faithfully  
 Who are the Lord's beloved;  
 but he  
 Watches by those beloved who wake.  
 Oh! in the midnight dense and drear,  
 When life drifts outward with the tide,  
 And moral terrors overtake,  
 In this sure thought let us abide,  
 And unafraid be satisfied—  
 God comes himself to those who wake!

—Susan Coolidge.

OUR PULPIT.



THE CHURCH OF GOD AND THE TRUTH OF GOD.

C. H. Spurgeon.

"The house of God, which is the church of the living God, the pillar and ground of the truth." —I. Timothy iii. 15.

We live in very singular times just now. The professing church has been flattering itself that, notwithstanding all our divisions with regard to doctrine, we were all right in the main. A false and spurious liberality has been growing up which has covered us all, so that we have dreamed that all who bore the name of ministers were indeed God's servants—that all who occupied pulpits, of whatever denomination they might be, were entitled to our respect, as being stewards of the mystery of Christ. But, lately, the weeds upon the surface of the stagnant pool have been a little stirred, and we have been enabled to look down into the depths. This is a day of strife—a day of division—a time of war and fighting between professing Christians. God be thanked for it! Far better that the false calm should any longer exert its fatal spell over us. The day is come when we must know who are for the Lord and for his

truth, and who are on the side of error. The time is now come when some men, once distinguished among us for the attractiveness of their preaching, must be ranked amongst those who are opponents of the truth. We did once imagine, in the blindness of our charity, that we all preached one gospel; but now the enmity of the carnal mind hath appeared. Carnal churches have chosen to themselves carnal teachers, who have begun to teach strange doctrines, which they mystify by their words, garnish with their eloquence, and try to support by specious logic, apart from simple Scripture. The time is coming when it shall be openly proved who is on the Lord's side; at this very hour, separations are everywhere taking place. We weep for the cause—we do not weep for the effect. We weep that there should have been such heresies growing up in the midst of the churches; but we do not weep when we see those heresies growing brought out to the day, and slaughtered with what some think remorseless cruelty, but what we believe unflinching justice. We desire that God may spare to us the men who are still faithful, and who will never cease, at the risk of being called bigots, to drag out to the light those who lie against God's gospel—to bring them publicly before the world as opponents of the faith which is in Christ Jesus, whereby we hope to be saved. May God give us courage to stand up for the right! It is with this view that I have selected my text—to urge upon you, at this time, the great duty of standing fast at your post for the truth of God, and the equally great duty of endeavoring, wherever you are, to maintain the right. Be ye not carried about by every wind of schismatic who would lead you aside. Hold fast by the oracles of the Most High. Ye know what ye have been taught, and whereupon ye have been called; and ye know the foundation whereupon ye have been built up. "Be ye steadfast, unmovable, always abounding in the work of the Lord." Whatever may happen to denominations, whatever divisions we may live to see, let it be known still that for God and his truth we are prepared to hold our ground, at any expense or at any risk. You will further observe that the Church is called "the house of God." And why? Because first, it had God for its Architect—it is not built after man's plan. The tabernacle in the wilderness was framed after the pattern which God gave to Moses in the mount; and, verily, Christ's Church is built after God's own model; it is not moulded according to man's idea, it is not shaped according to his opinion; the will of God, and his will alone, has been followed in the construction of his own house, which is the Church. God has ordained every stone, and he has marked where each is to be placed; he planned her walls and her pillars, her foundations and her pinnacles. He has not left anything in the Church to the mere caprice of man, but he hath comprised every little in his own statutes and decrees. He hath not given a vague idea for man to develop, but he hath made known his own mind in his own words. There is no designer of the spiritual temple save the Infinite Jehovah; there is no architect of the house of the living God save

the living God himself. And not only is he its Architect, but he is its Builder. He hath not left it for us to dig the stones out of the quarry, or to lay them one upon another. He does the whole work himself. The foundation upon which each living stone is based hath been laid of old, Jesus Christ himself being chief corner-stone. In his obedience and his sacrifice no creature rendered help. Nor less, as "the building fitly framed together groweth unto a holy temple," is every portion of the structure the work of God and not the work of man. To the Sacred Trinity we look for the gradual construction of the edifice. In Christ we "are build- ed together for a habitation of God through the Spirit." There is never a child of God brought into the Church by man's contrivance or man's persuasions; each precious stone is brought there by God, and by God alone. No child of God is sanctified by man; he is sanctified by the living God. No heir of heaven is fitted into the Church by man; God alone puts him into his proper position. Men at times try to build upon the one foundation gold, silver, precious stones, wood, hay and stubble; but God consumes them all, for he will have no building in his Church but his own. 'Tis vast materials all he forms, Nor power nor love he spares; He guards the building from all harms, And all the glory bears." I have often remarked that, when men have been adopting a patent process of building up a church, by the revivalist sermons of some crazy-brained preacher, after the first excitement has subsided that church has become sickly, and fallen into a very sad and grievous state. Those revivalists have often been like locusts in our churches, devouring every green thing; and the revivals they have stimulated have well-nigh brought us to destruction. God will not have men usurp his prerogative in the building; and though they may with their own hands speedily pile up a mighty structure, yet, like the baseless fabric of a vision, it soon disappears, and is gone. In his building, he suffers no man to use trowel or hammer; he will use men for trowels and hammers, but he will not allow them to make use of themselves or of others. His own hands shall perform it. Again, the Church is God's house because he provides for it. The household of the Church would be starved if God did not provide for it. Does the Church need pastors? God gives us pastors after his own heart. Blessed be God, he never leaves the Church to be provided for by man. We tell you that, in dependence upon God, we will seek to bring you a portion of meat in due season, but we never undertake to provide the meat. The Lord will provide; we are but his servants, to bring unto his people food for their spiritual sustenance. Be loved, the Church is God's own house, and since his Word hath taught us that "if any provide for his own house, he hath denied the faith, and is worse than an infidel," we can never believe that God will leave his house destitute of supplies. No; while he is infinite in goodness, while heaven and earth cannot measure the riches of his estate, while he is the Lord of all flesh and the Mon-

arch of all worlds, we may rely upon it that his house will always be abundantly provided for, and his table bountifully spread. One more remark here: the Church is God's house because therein God is honoured, and therein he rules. Among men, it is justly said that "without hearts, there is no home." In the circle of a man's household, he expects to find those "emulous to please," and if he hath children, surely the affection of the little prattlers shall call forth his paternal love. However he may be belied abroad, it is meet that he should be honoured at home; that is the place where he deserves and commands obedience. There he is master and lord, and every beck of his should be obeyed. So the Church is God's house, the abode of his household and his family. therefore, though the world may disobey him, yet his Church ever welcomes his presence, rejoices to do his bidding, and listens to his words. In the Church, God must always be honoured. Let him speak, and our ears shall at once give attention and our feet shall run with swift obedience. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God," to learn his mind, and to do his bidding. May he grant unto you, beloved, this distinguishing sign that you belong to the Church, which is the house of God, because by your profession and your practice he is continually honoured! The second thing mentioned in the text is "the truth." What mean these words, "the truth?" Depend upon it, they mean nothing more nor less than is wrapped up within the two covers of this Bible. What is the truth? It might tell you that it is the counsels of heaven revealed on earth, the mind of God made known to men, all the precepts, statutes, and testimonies of the Most High. I might point you to the person of Christ, his obedience to the law of his death, his resurrection, and his ascension, and tell you that the gospel contained in the writings of the four evangelists is the truth. Or, once more, I might tell you of the witness of the Holy Spirit, those convictions he brings home to the believer's heart, and the teaching by which he trains up the heirs of glory from the moment of conversion till their final gathering into the heavenly garner, and say that all the witness of the Holy Spirit is "the truth." But then you might ask me why we should call these the truth. What difference is there between their being truth and their being "the truth?" I answer, what God says is necessarily true. It is most certainly true, because God has said it. It needs no evidence to establish it, no argument to prove it. Therefore, it is so far above evidence and proof that it is really "the truth." I have, as your minister, to assert it, and illustrate it, and preach it as dogmatically as possible; for there can be no appeal against "the truth." You have, as disciples, to believe it, and search it, and explore its depths; but there is no room to doubt or reason how much or how little you ought to receive, seeing it is, prima facie, "the truth." Note its importance. It is called the truth. There are many other truths in the world, beside God's truth. There is natural truth, the truth of science, the truth of his-

tory, and the truth men constantly receive. Yet, though these may be important in some degree, they give away to the all-important truth of God. Now the definite article "the" is here put before the word "truth" to teach us that if everything else we believe to be true should prove true, the whole would sink into insignificance when compared with the importance of the truth of God. See, then, that you do not underrate the importance of God's truth. I would have you particularly value it, for some think it a matter of comparative indifference, and that, although it is right for us to believe all things which God has revealed, yet it is not important that we should do so. They suppose that it is of little consequence what sentiments we hold—we may be half right and half wrong, and yet be quite as well off, it signifies little so long as the heart is right, what the head believes. Alas! sirs, this is a strange infatuation! The saints of old purified their sins "in obeying the truth through the Spirit." I cannot understand how your hearts can be right while you oppose the truth. Were it only that God hath revealed it, you might know that it is of divine importance. What he speaks, it is surely incumbent upon us to believe; what he has set forth, we ought to accept as essential to our well-being, our comfort, and our happiness. You may turn a deaf ear to the words of our poets, our philosophers, or our historians; you may even be content to live in ignorance of the laws of your country; "but see that ye refuse not him that speaketh" to you from heaven. This must be perilous indeed. Mark then well the importance of truth, for, in these days, men are apt to set light by it, and for the sake of peace and quietness to lead us to suppose that contrary things can both be true. The truth is not only important, but substantial in its character. The gospel which God has revealed is so essentially the truth that there is nothing false, as there is nothing trifling, in it. It is truth unalloyed; it is truth which ought to be undoubted. It is a vile sin to imagine that there can be any fallacy in the utterances of an infallible God. Let everything else we credit be a lie; let all that man has asserted and proved be swept away: God's words are the truth, substantially and really so. The truth, moreover, is a thing of unity. It is not said "truths," but "the truth." God's truth is only one. Have you ever noticed, in the great summary of doctrines that, as surely as you believe one, you must believe the rest? One doctrine so leans upon the others that, if you deny one, you must deny the rest. Some think that they can believe four out of the five points of Calvinism and reject the last. It is impossible; God's truths are all joined together like links in a chain. There is but one truth, and one system of truth. "Then," say some, "tell us how to discern the truth." You may judge of it by three things: by God, by Christ, and by man; that is, the truth which honours God, the truth which glorifies Christ, and the truth which humbles man. Unless a doctrine exalts God, unless it owns him Monarch of creation, and gives him absolute power over his creatures; he the Potter, and ourselves the clay; he moulding the vessels as seemeth good

in his sight, we the vessels that have to maintain the truth when in God's Word. But you tell me called thee out of darkness into scheme," and feed you with that are moulded after his pleasure; taunt and jeer, ignominious names that I may err. 'Nay, but I can- marvellous light! If not, thou which is vague and visionary in- God everything, and ourselves and contemptuous epithets are all not err when I have God's Word canst not defend the doctrine of stead of that which is substantial nothing—that doctrine is not the you have to endure for it. What! in my lips. People will controvert effectual calling. Dost thou feel and true, I would the more earn- truth. And unless a doctrine mag- do you expect easy lives? While and will go into endless argu- in thy soul that God has enabled- estly exhort you, as for your very nifies the atonement, if it asserts some have sailed through seas of ments to show that we are wrong. thee to persevere up to this mo- ment, and hast thou the solemn sound words which ye have re- that the atonement may fail, that prize, are you wearied with a slight skirmish on dry land? What would you do if God should suffer persecuting days to overtake you? O craven spirits, ye would flee away, and disown your profession! Be ye the pillar and ground of the truth. Let the blood of mar- tyrs, let the voices of confessors, speak to you. Remember how they held the truth, how they pre- served it, and handed it down to us from generation to generation; and by their noble example, I be- seech you, be steadfast and faith- ful, tread valiantly and firmly in their steps, acquit yourselves like men—like men of God, I implore you! Shall we not have some champions, in these times, who will deal sternly with heresies for the love of the truth—men who will stand like rocks in the cen- tre of the sea, so that, when all others shake, they stand invulner- able and invincible? Thou who art tossed about by every wind of doctrine, farewell; I own thee not till God shall give thee grace to stand firm for his truth, and not to be ashamed of him nor of his words in this evil generation.

Now I desire to address you very solemnly on the relationship which exists between the church and the faith: "The church of the living God, the pillar and ground of the truth." There is a sense in which the truth is the pillar of the Church for the Church is built on the truth. It is on the revealed doc- trines of divine grace, such as eternal predestination, immutable affection, covenant security, the responsibility of Christ as the Surety of his people—it is on such doctrines as these that the Church is built, and in this sense the truth is the pillar and ground of the Church. In another sense, the pillar and ground of the truth is God; he himself maintains his own truth; it is not committed to the hands of mortals to maintain it apart from God. One of the best proofs of this is, that the truth is still preserved in its orig- inal purity, after so much hypo- critical preaching of it, and so much wrestling of it to wrong purposes. While God lives, this truth can never die. There remains the sense in which the church is, as it were, delegated by God to main- tain and support the truth. You must understand this then instru- mentally; while God is the real pillar and ground of his truth, yet in this world he is pleased to make his children such. Really and effectively it is God who upholds the truth, but instrumentally it is the ministers and elders and members of the Church who main- tain the truth and hold it firm.

In the first place, remember how your fathers, in times gone by, defended God's truth; and blush, ye cowards, who are afraid to maintain it! Remember that our Bible is a blood-stained book; the blood of martyrs is on the Bible, the blood of translators and con- fessors. The pool of holy bap- tism, in which many of you have been baptized, is a blood-stained pool: full many have had to die for the vindication of that bap- tism which is "the answer of a good conscience toward God." The doctrines which we preach to you are doctrines that have been baptized in blood—swords have been drawn to slay the confessors of them; and there is not a truth which has not been sealed by them at the stake, or the block, or far away, on the lofty mountains, where they have been slain by hundreds. It is but a little duty we have to discharge compared with theirs. They were called to maintain the truth when they had to die for it; you only

taunt and jeer, ignominious names that I may err. 'Nay, but I can- not allow ourselves to be even supposed to be wrong when we hold fast by the Scriptures only, for that were to suppose that God's Word could be wrong. Our inferences from Scripture may be wrong; but when we have the genuine Scripture itself, we can- not admit the possibility of our being in error. And unless you are most solemnly convinced that you have the infallible testimony of God in your own consciences, and of the truthfulness of his in- spired Word; I do not ask you to be defenders of the truth; such defence would be puerile, and I should be more puerile to ask for it.

Reflect once more, as another weighty reason, that you should ever have been led to know the truth at all. Why, you know you did not deserve it. You believe that God has chosen you in his sovereignty, entirely irrespective of your character. You must re- gard yourself as being the last man in the world that you could ever have thought God would have chosen. Some of you were sinners against his love and against his law, great, open and apparent sin- ners; others of you were secret transgressors—you sinned against God with a high hand and an out- stretched arm, though men knew it not. Many of you were poor sinners involved in the darkness of deceitful doctrine; you had been led astray to believe yourselves saved whereas you have since found that it was no work of the Spirit, but the mere excitement of your carn- al feelings. And now that, by divine grace, rescued from death and hell, you, the chief of sinners, are brought into his Church, will you not, for gratitude's sake, con- sidering what you owe to your Master, defend and maintain his truth at all hazards, in the midst of a gainsaying generation?

May God, then, grant unto us that we may ever stand fast in the fight, as we would stand fore- most among the conquerors! Mark those who have already overcome! they are pillars in the house of their God, and they will "go no more out for ever." As ye mark their white garments, do ye mark their crowns, their palms, do ye not pant to join the triumphant host? I know ye do, well, then, wrestle hard as they did, and, by divine grace, ye also shall over- come, and then shall ye sit down with Jesus on his throne, even as he did overcome, and is set down for ever with his Father upon his throne.

"But," says another, "how am I to know that it is the truth?" That question I answer in this way: if you do not know it, is the truth of God, you cannot stand up for it. I am only speaking to men who do know that it is the truth. A true Christian cannot allow that he is in error, for he sees the truth positively written

But another says, "I don't think it needful to make a noise about doctrine; it does not concern souls much." Does it not? I believe souls have been instrumentally damned by thousands by false doctrine. I believe that the uni- versal reemption scheme is doing immense mischief. As Joseph Irons said, "When men once be- lieve that Jesus Christ died for his elect, they begin questioning, 'Did he die for me?' and that stirs them up to seek to know the truth of God; but when they hear that there is salvation for all, they say at once, 'Then I may sit still, and fold my arms;' and so they are deluded into hell." When men are told that they can do all things, and have power to save themselves, do you not think that is a soul-deluded doctrine? They seek to do what they can, and they do a great deal, resting con- tent with a spurious conversion, instead of the conversion which is of God, and not of the will of the creature. I do not believe in all the conversions we hear of as brought about by false doctrine. God forbid that I should! Men who preach false doctrine may be sometimes useful in conversion be- cause they preach some true doc- trine; but a false doctrine never converted a soul yet, unless it con- verted it into worse dangers, and made it tenfold more the child of hell than before. It is foolish for you to cry out that doctrine does not matter; what would you do if it were not for doctrine? How could your soul be saved? How could you enter heaven but for the doctrine of redemption? Ay, and how could you get to glory but for the doctrine of election—the doctrine that you were chosen in Christ Jesus from before the foundation of the world? Say what you like, you will find doc- trines far more essential than you ever dreamed of.

Now, how many of my hearers have had any spiritual realization of the preciousness of these things? "Ah!" cries one, "I will defend the truth." Stop, young man! hast thou felt in thine heart the great doctrine of God's sov- ereignty? Hast thou been hum- bled in the dust to know that God hath a right to do with thee as he pleases? If not, thou canst not defend the doctrine of divine sovereignty. Hast thou been brought to see the blood of Christ shed specially for thee? If not, thou canst defend the doctrine of particular redemption, for thou dost not understand it. Hast thou ever felt thine own depravity in all its desperate character? If not, thou canst not defend the doctrine of original sin. Hast thou felt that God the Holy Ghost has

and feed you with that marvellous light! If not, thou canst not defend the doctrine of effectual calling. Dost thou feel and true, I would the more earn- estly exhort you, as for your very lives, to "hold fast the form of sound words which ye have re- ceived." Stand fast, beloved, be not moved in the evil day; and having done all, stand fast in the Lord. May God grant it for Jesus sake!

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Don't underrate anything be- cause you don't possess it.

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Editorial

The recent Louisiana Baptist State Convention was in many respects, an important and notable gathering.

Alexandria, the Convention city, is the Baptist Headquarters for the State. Here the Chronicle is published and the meetings of the State Board are held. And here also, under the leadership of President E. O. Ware, has been projected a large educational plant. The Baptist church at this place is one of the strongest in the State, and numbers among its members many prominent and influential laymen. The members opened their homes to the messengers and the entertainment was in keeping with the far-famed hospitality of the South.

The attendance was large, in fact the largest in the history of the body—every section of the State being represented.

The reports all revealed a healthy condition of affairs and showed more or less progress.

The peculiar conditions prevailing in the State make the work extremely difficult and the Louisiana brethren should be given a large place in the sympathy and prayers of the Baptists in other States. Few Foreign Missionaries have tasks more exacting than the average pastor in this section so thoroughly gripped by the Roman Catholic church. If the churches in the South had even a superficial conception of the needs and possibilities in Louisiana they would make it possible for the Home Board to double the appropriations now being made to save that State for God and the Baptists.

The most perplexing and, at the same time, the most difficult problem Louisiana Baptists have to solve is in connection with their schools. The immediate future is not reassuring, but the same has been true of several other Southern States and we feel persuaded that wisdom and sanctified sagacity will prevail and lead to victory.

A matter of absorbing interest to the convention was a recital of the origin and purpose of the Southwestern Baptist Theological Seminary by its President, Dr. B. H. Carroll. The creed of this Seminary is the New Hampshire Confession of Faith, and its Fundamental Law explicitly provides that the trustees shall be elected by the State Conventions that are willing to join the Texas Convention in safeguarding the direct Denominational control of the Institution. This Seminary is in no sense of the word a rival of any other Theological School, but was originated to meet the needs of a large Baptist constituency as yet hardly touched by any other Theological Seminary. This territory embraces about 500,000 Baptists and 5,000 churches, and a like number of preachers. The Convention appointed a committee to carefully investigate the question and report a year hence.

The proposition to sell The Chronicle to the State Convention brought forth an exchange of opinions and was finally referred to the State Board with discretionary power.

Dr. W. N. Johnson, the Corresponding Secretary, retires from that position to accept the pastorate of the Alexandria church. The Convention showed its absolute confidence in the wisdom of the

Board by requesting that body to elect the new Corresponding Secretary.

The ladies held a largely attended and interesting meeting in a neighboring church and matured plans for a more aggressive and far-reaching work this coming year.

The editor was treated with the utmost courtesy and added quite a list to the already large number of Recorder readers in Louisiana.

We clip the following from an exchange which poses an expositor of Baptist doctrine. This is published with great éclat and without dissent or comment:

Professor Stalker, a Presbyterian, in presiding at one of the sessions of the Annual Meetings of the Baptist Union of Scotland at Aberdeen, on October 20th, said:

"No denomination has, in recent years, been coming more to the front than the Baptist. On the practical side, by the formation of a Pan-Baptist Congress, the whole denomination has become conscious of its world-wide extent, the younger branches in the West looking with gratitude and reverence to the parent stem in the Old World, while the Baptists of Europe have become aware of a future and a hope opening up for their principles in the more rapid and vigorous growth of the United States.

"Then, on the scientific side, the Baptist church has of late been receiving special attention from scholars. It used to be thought to have been, in its beginnings at the Reformation, a brood of fanatics, opposed to all law and order, which the governments of Europe could not help exterminating with fire and sword; and it was as difficult to understand how the sedate Baptists of the present day had been evolved from such an ancestry as it is to comprehend how the decent inhabitants of Scotland have been fashioned out of the bloodthirsty and barelegged members of the Highland clans. But scholarship has recently been considering the Baptists of the Reformation period with closer attention and with more sympathetic eyes, and it has been forced to acknowledge that, while they were before their line, they started some ideas which the world will not willingly let die. Anyway, the old Anabaptists are not now put by science outside the pale of sanity, but rather, admitted among the seers and prophets, and it is recognized that the effort to understand their ideas, will not go unrewarded."

Notice, it is "Professor Stalker, a Presbyterian," presiding at a "Baptist Union." It seems like they might have found a Baptist who could have presided. We are very much obliged to the Presbyterians, but fail to remember when they called on Baptists for any such favors.

Then he says: "The younger branches in the West looking with gratitude and reverence to the parent stem in the Old World," etc. Branches of what? What is the "Parent stem?" Perhaps he means "The Baptist Church," to which he refers in the next paragraph, as the "parent stem in the Old World." And the "Branches?" Well, evidently not the branches to which Jesus refers in John 15, but the modern idea of the branch church theory.

But the unkindest cut of all is, "It used to be thought to have been, in its beginnings at the Re-

formation, a brood of fanatics, opposed to all law and order, which the governments of Europe could not help exterminating with fire and sword; and it was as difficult to understand how the sedate Baptists of the present day had been evolved from such an ancestry, as it is to comprehend how the decent inhabitants of Scotland have been fashioned out of the bloodthirsty and barelegged members of the Highland clans."

Well, Mr. Stalker, we will gladly relieve you of the difficult task, for we were never evolved from any such an ancestry, and our beginnings were not at the Reformation, and your colossal ignorance is inexcusable in this twentieth century.

How people who call themselves Baptists could sit in silence and endure such a slander passes comprehension, and why any publishers, with any Baptist pretensions, could propagate such misrepresentation is a question that they may be able to answer to their satisfaction, but hardly to the satisfaction of any real true Baptist.

In reading the November number of Our Home Field we were greatly pained on finding one article so full of misleading, unbaptistic phrases. We love the Home Field, and have plead for its circulation hundreds of times, and in this way added many hundreds of names to its subscription list. It is our steadfast purpose to stand for the Woman's Missionary Union, to encourage these good women and help them along all lines of Scriptural work.

The air is filled with unionism. There is such a tendency to ignore special doctrinal teachings, and to dwell on generalities, and pose as latitudinarians, to be broad and liberal. Many are ready to say, "Oh, well, that is such a little thing, it won't hurt. Don't call attention to it." But listen, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes."

In calling attention to the unfortunate teaching in the following article, the Recorder is actuated by only the kindest motives. Of course, it was an oversight to use such expressions as "young women of the Southern Baptist church" (this occurs three times), "The young people of the church," "The young people of the entire church," and "our great branch of the Christian church." It would be difficult to convince any one connected with this office, that the Woman's Missionary Union or the Home Mission Board believe there is such a thing as "the Southern Baptist church," or "our branch of the Christian church."

Such language might lead some to be faint-hearted in supporting these two great enterprises and that would be nothing short of a calamity. The Woman's Missionary Union is doing an excellent and praiseworthy work and the mission of the Home Board was never more imperative than at the present moment. Nothing must be said or done by either organization that would furnish an occasion for a misunderstanding or alienate any part of the constituency of either body.

The Recorder feels thoroughly persuaded that these organizations will speedily disavow that Baptists are simply a branch of the church. When that becomes true then the mission of Baptists in this world has come to an end. God grant the time may never

come when we are not "able to admonish one another."

The article calling for the above is as follows:

"Young Women of the Southern Baptist Church."

"The hosts of God are marshalling for the final victory of truth and righteousness. The onward tramp of the great army is shaking the world. The young people of the church are arraying themselves for conquest. The Student Volunteer Movement is enlisting college men and women the world over and sending thousands to the front. The Young People's Missionary Movement is reaching out to the young people of the entire Church.

"Shall the young women of the Southern Baptist Church take no part in the Greatest Work in the World?"

"We call on you, individually and collectively, to hear and heed the great martial cry of Victory in God's Name, and rise as one to become a factor in this conquest, worthy of yourselves and our great branch of the Christian church.

"The organization and enlistment of the young women of the Southern Baptist church is a prime object of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

"Earnestly and affectionately we urge every one of the 300,000 Southern Baptist young women to unite with us now for the salvation of the world.

"Fannie E. S. Heck, President Woman's Missionary Union.

"Will our young women heed this heart-searching appeal from our beloved President? If not, why not?"

Kentucky Baptists have every reason to feel proud of their mission record at this season of the year. The panic and the tobacco trouble paralyzed the business interests in the State and the financial situation was further embarrassed by the drouth. Benevolent and missionary enterprises are usually the first to feel the effect of financial depression and in this respect Kentucky was not more fortunate than other Southern States.

Notwithstanding all this Secretary W. D. Powell reports the receipt of sufficient funds to pay all the missionaries' salaries and other obligations of the State Board up to date, and then leave a neat balance in the treasury.

The amount raised by Kentucky Baptists for Home Missions up to November 10th was \$6,087. This makes Kentucky rank second in amount raised for Home Mission work.

From this it will be seen that the Educational Campaign and the raising of the \$20,000 Church Building Fund have not interfered with or retarded the cause of missions in Kentucky.

The making of such a record during a season of financial depression surely foretells a great advance with the restoration of normal conditions in the commercial world. We congratulate Secretary Powell and the contributing churches on this splendid showing.

A man who is a member of any church and says he loves any other, or all other churches, just as well as his own, is either a hypocrite or a man without any real religious convictions. I would not risk much on his sincerity and nothing on his fidelity.

EDITORIAL VARIETIES

The State Secretaries of the Southern Baptist Convention will hold their annual meeting in Louisville, January 6-8. This will bring together a fine body of men who meet once a year to study the best methods and plans for the prosecution of their work. Drs. Willingham, Gray, and Frost will meet with them, and Dr. Charles A. Cook, of Bloomfield, N. S., an expert on "Christian Giving," will deliver an address on that subject. It is proposed to have a School of Methods under the direction of some of the strongest denominational leaders. This bids fair to be the most profitable meeting this body has ever held. A city pastor will deliver a message to the Secretaries, likewise a country pastor and a layman from the city and one from the country. Every moment will be full of helpful information and inspiration for these men of God, who lead our churches in the great work of evangelizing the world.

Pastor W. M. Stallings writes: "Have just received 100 copies 'Characteristics and Perpetuity of a Scriptural Church,' and have read and re-read one of them, and must say it is clear, able and convincing, and I think every pastor and church ought to order enough of them to put one in every home represented in their congregation." This tract is in great demand. It is published by the Baptist Book Concern, and sold at a very reasonable price.

"A New Undertaking," from the pen of Dr. M. P. Hunt, will be found on page nine. Please read this brief communication carefully and then give it the consideration it so justly merits. Long ago the Baptists should have had just such an institution in Louisville. This will be a veritable God-send to those for whom it is intended. The Recorder cheerfully commends this new enterprise and will esteem it a rare privilege to aid Dr. Hunt and his associates in placing this work on a firm foundation.

The Rev. J. B. Wood, who wrote the report of the Louisiana State Convention which appears in this issue of the Recorder, left Kentucky nearly twenty-four years ago. For twenty-six years he has served his denomination as pastor, Associational Missionary and General Missionary. He has rendered a similar service for the Recorder for several years, and really belongs to our "Old Guard." Of course we greatly prize the friendship of such men.

Yes, there are some things pertaining to Baptist doctrine that are settled, even our enemies themselves being judges, viz.: The act of baptism, a regenerated church membership, the Lord's Supper a church ordinance, the ordinances belonging to the church, the sovereignty of the church, the church a local independent organization, individual accountability, and the voluntary principle. These things stand out clearly in the teaching of God's Word.

George W. Tomberlin, of Hughes Springs, Texas, has published a little book on "The Bible Doctrine of the Final Perseverance of the Saints." In it he argues strongly against apostasy and uses numerous passages of Scripture to prove his point. This book will prove interesting to any one investigating that doctrine.

There are twenty-four ministerial students in Georgetown College this fall. Six of them are from Louisville. They are earnest and consecrated young men and their influence on the student body is helpful. Georgetown College has rendered Kentucky a great service in training some of her most gifted ministers.

The comic supplement of the Sunday edition of the Boston Herald has been discontinued. It is to be hoped that this splendid example will be followed by all the great dailies. The comic supplement is a positive nuisance and its influence degrading to a marked degree.

We are glad Dr. W. D. Nowlin remains in Kentucky. He will take charge of the church at Mayfield, with the beginning of the year. The Mayfield saints are to be congratulated on securing this able and gifted man as pastor.

The young people of Calvary Baptist church, Denver, Col., are publishing a bi-weekly paper called the "Watchword." The first issue is bright and new, and a credit to the "editorial staff."

Mr. S. H. Bland, the honored Moderator of the Severn's Valley Association called at our office this week. Of course, we were delighted to see him and listen to the word of cheer he brought.

Madison Avenue church, New York City, has called Dr. C. A. Eaton, of Cleveland, Ohio, as pastor. This was Dr. Lorimer's last pastorate.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Lord's Supper, Acts 2:41-42. Christ Crowded Out, Luke 2:7. S. S. attend., 378. By letter, 4. Baptized 6 from Thirteenth and Kentucky Sts. Mission.

baptism 31; by letter, 11; by relation, 1; baptized, 30. Evangelist Farrar preach all week. Up to date we have had eighty additions; meeting continues. Had a house full at our Thanksgiving service; pastor preached from Ps. 116:12. The Thanksgiving early morning prayer and praise service was largely attended and proved a gracious hour.

SEMINARY NOTES.

BY ELLIS A. COTTELL.

First quarterly examinations are a thing of the past, the boys are now anxiously watching the "Faculty Bulletin," hoping their names may be posted among the successful ones, and at the same time preparing for the second quarter's work, which begins at once.

J. C. Colley lectured at the Broadway Methodist church on Sunday morning and Lander Memorial Methodist church at night, in the interest of the Anti-Saloon League. In the afternoon he lectured at the Confederate Home at Pewee Valley.

C. W. Reese spoke in the interest of the Anti-Saloon League at the Tarascon Avenue Methodist church Sunday evening.

J. C. Daniel preached at Hamilton Avenue Mission Sunday.

J. H. Thayer supplied Culbertson Avenue church, New Albany.

C. A. Leonard preached at Spottsville.

Bro. E. O. Cottrell closed a two-weeks' meeting in Yellow Creek church on Thanksgiving day, with sixty-two additions to the church, thirty-five by baptism. Evangelist D. B. Ricard did the preaching. It was a meeting of great power, the like of which had not been witnessed in that section for many years.

King's church, Bullitt county, held a very delightful Thanksgiving service on the 26th, at 10:30 a. m.

We had the pleasure of hearing Dr. W. D. Nowlin at the Third church, Owensboro, Sunday morning, and Bro. Otto Whittington at the Walnut Street church at night. Bro. Whittington preached a splendid sermon at night, and we were glad to hear him.

We regret that Dr. Nowlin is to leave Owensboro, but we are glad he is not to leave the State. He is one of our great men, and we cannot afford to lose him from our State work.

On Sunday night November 22nd, in Iron City, Tenn., at 8 o'clock, a beautiful home wedding was solemnized, the groom is one of our students in the Seminary, as is also the officiating minister. Bro. A. N. Hollis, in the presence of the family and friends of the young people, pronounced the words which united the lives of T. Riley Davis and Miss Lily Belle Dalton. We extend congratulations, and wish them all the joys of this life that will not deprive them of the joys in the life beyond. May their united life be single in the purpose to serve the Master.

A NEW UNDERTAKING.

For years I have felt the crying need for a home where children bereft of one parent and the other compelled to work for a living might be placed. In many such instances the parent is unwilling to the legal surrender of the child or children that is necessary to the placing of them in an orphan's home. For this I commend them. I can hardly conceive of conditions in which I would legally surrender mine. To hire some one to look after them and board they are not able, though they could and would gladly pay a nominal board, that would in many instances cover the actual cost.

Months ago I purposed in my heart to undertake such a work. In the providence of God the doing of something at once has been pressed heavily upon me. A good woman, of large experience, is ready to take charge of such a home.

Sunday I laid the work before my people and they responded to my appeal enthusiastically. It is hoped by the time this reaches you to have the house in operation.

In addition to children of the class indicated it is also for the time proposed to take poor, but worthy, girls who have to work and who want a respectable boarding house at the lowest possible figure. In order to start there needs to be a considerable outlay of money. This is coming in. We appeal to all in sympathy with such an institution to lend us a helping hand. We hope to make a full announcement in the next issue.

M. P. Hunt.

THE STATE.

Pastor C. E. Hutcherson writes from Fairview: "Please change the address of my paper from Howell, Ky., to Fairview, Ky., with this week's issue. I begin work with Bethel church."

Pastor J. L. Owens writes from Liberty: "Please change the address on my paper from Liberty, Casey county, Ky., to Middleburg, Casey county, Ky. I have been called to the care of the church there and will move this week. I will give half time to Middleburg and half time to McKinney, making a pleasant and convenient field of labor. Bro. Charles Martin, of Paintsville, will succeed me as pastor at this place. Bro. W. G. Tilford, my predecessor at Middleburg, has moved to his field of labor at Eubanks. Pray for us."

Rev. E. L. Howerton has organized another church on his mission field. This time in Carter county. In a meeting just held there were twelve professions and he organized a church with seventeen members. In August Bro. Howerton lost all of his books by fire. Nearly 200 volumes. He struggled hard to secure these books. He is a poor but worthy young man, with a meager salary. We will donate a few books to him, and we ask the brethren, who can to give him some suitable books for his library. Send the books to the Baptist Book Concern, 636 Fourth avenue, Louisville, Ky., or send us the money and we will put it in books for him at cost.

Pastor H. M. Shouse writes from Marksburg: "We have recently held a meeting at the Forks of Dix River church, in which Bro. George Green, of Mt. Vernon church, did the preaching. Thirteen were added to the membership, ten by baptism. The sermons were strong, spiritual and forcefully delivered. The attendance and interest were good throughout and the pastor feels that the church is revived and lasting good has been done. A young people's society was organized and some of the new converts have been put to work. There are many choice spirits among the saints of the Forks church. The pastor and family are happy and grateful to God for so pleasant a field. The Lord bless the Recorder. The writer begins a meeting with the old Clear Creek church, in Woodford county, on the 4th inst."

Much as we have enjoyed Bro. John T. Griffith's letters from Wales, we can not help regretting that he took the trip. For the church at Maerly, Glamorgan-shire, has persuaded him to remain as its pastor. We congratulate the church on securing such a pastor.

Married at the home of the Associate Editor and by him, November 25th, at 6 p. m., Mr. William Hopewell, of Madisonville, Ky., and Miss Laura Feger. Mr. Hopewell is the son of Rev. J. C. Hopewell, deceased, who was so long the Moderator of Little Bethel Association, and one of the most loved and useful Baptist ministers. We wish the young and handsome couple a long, happy and useful life.

LAYMEN'S MOVEMENT.

BY GEO'Y THOS. D. OSBORNE.

Owen County Ahead.

This good news comes from the model pastor where the first meeting in Kentucky for the Baptist Laymen's Movement was held:

"New Liberty, Ky., Nov. 17, 1908.—Dear Bro. Osborne: New Liberty is now supporting a foreign missionary. The church made the largest pledge for missions in her history, advancing 83 per cent over last year. You remember she advanced 70 per cent last year over the previous year. In addition to this New Liberty has claimed my entire time and from January 1, will have preaching every Sunday. We had a great Bible Conference and School of Methods October 29-Nov. 9. We also made fine subscriptions to Seminary Endowment. Very cordially, Thos. J. Watts."

Notes.

The Baptist Brotherhood's first National Conference was well attended November 12-13, in Chicago. Better push the Laymen's Movement, which has no by-laws but the Bible, and includes every church member.

Brethren A. W. Nazor and W. C. Kinney, of Frankfort church, expect to attend the Laymen's Movement meeting at Lexington, Ky., December 8-9.

Central Association gave a place to the Laymen's Movement at its fifth Sunday Meeting, November 29th.

Missouri Baptists had a Laymen's meeting as early as 1904. In 1908, after a talk by Prof. J. T. Henderson, they voted to employ a State Secretary. Better wake up the pastors.

The first response to the Silver Offering for homeless churches was from the Sunday School of the faithful First German church in Louisville. Alderman Ernest Horne brought the money in to Dr. Powell.

The Baptist Laymen in Great Britain have Sunday afternoon meetings.

Judge Mann, three times elected Judge of Nicholas county, Ky., is doing mission work in the mountains of Kentucky.

The last great battle is on and God is calling out his reserves, the Laymen. Mr. L. D. Wishard, founder of the Christian Student Movement, in 1878, is a worker for the Laymen's Movement.

Let every Association at its Fifth Sunday Meeting stress and press the Laymen's Movement.

China has asked six leading missionaries to take chairs in its university and teach the Laymen Christianity.

DEDICATION AT RINEYVILLE.

Rev. James B. Hutcherson and his people were happy on yesterday when they met to dedicate their beautiful house of worship. We had gladly aided them from our Church Building Fund. Rineyville is in a community which was settled by the Catholics and no one believed that a Baptist church could ever be built. They experienced great difficulty in securing the lot. They have a splendid one for which they paid two prices. When the Catholics built a house of worship some time ago they reported \$600 received from Protestants. Yesterday the Baptists reported \$7 received from Catholics. That is the way it goes. Baptists give far more to others than we ever receive.

I preached the sermon to a crowded house. Elders Jagers and Scott were present and took part in the services. The congregation gave me \$10.90 for our Church Building Fund.

We had a magnificent dinner on the grounds and at 2 o'clock I lectured on missions.

They have a flourishing Sunday School and recently held a meeting in which eleven heads of families were received for baptism. The pastor made the excellent benches with which the house is seated. The church starts out full of promise. Thus the Baptist army marches on.

W. D. POWELL.

THE DUAL STATE HOME FOR AGED BAPTIST MINISTERS OF KENTUCKY AND TENNESSEE.

As the Tennessee Baptist Convention reported favorably on the Kentucky resolution and appointed a committee of six to confer with a like committee from the General Association of Kentucky on the question of establishing a home for aged ministers for the two States, I as Moderator of the General Association, and President of the Board of Directors of the Baptist Ministers' Aid Society of Kentucky, take the liberty to add three names to the committee of three appointed by the General Association last June. The names added are Everett Gill, Danville; Wm. M. Stallings, Smith's Grove, and M. E. Dodd, Paducah. This makes a good distribution of the committee over the State.

The committee for Kentucky as it now stands is C. M. Thompson, J. D. Maddox, Wm. D. Nowlin, Everett Gill, Wm. M. Stallings, and M. E. Dodd.

This committee is expected to be called together shortly and it is hoped that every member will make it his business to be present and look after the matters entrusted to him.

W. M. D. NOWLIN.

Moderator General Association.

DEAR RECORDER:

We have just closed a two-weeks' meeting in which Bro. M. E. Staley, of Fulton, Ky., did the preaching. We had a good and gracious revival, which we trust will mark a new era in the religious life of the whole town. Many parents have declared for higher Christian standards in the home. Two were rescued by letter, nine by baptism, with one other approved for baptism.

We learned to love Bro. Staley very much. He preaches only the gospel, greatly exalting Christ as Saviour, and his presentation of the Word is clear, forceful and sane. As co-laborer the pastor will ever remember him affectionately. We ascribe all the praise and honor to Him above, to whom all praise and honor is due.

BENJ. CONNOWAY.

Leitchfield, Ky.

B. P. Y. U.

THOS. J. WATTS, COR. SEC'Y.

The Louisville Baptist Young People's Union, composed of all the local unions in the city, held a splendid and highly attended meeting Tuesday evening, De-

ember 2nd, at Fourth Avenue Baptist church. Southern B. Y. P. U. Secretary L. P. Leavell delivered an excellent address, his subject being "Training in Church Membership." The new president, Mr. H. Allan Watts, discussed "The Plans for a New Year." The retiring president, Mr. H. E. Garrett, made the concluding address.

The following program was announced for Thanksgiving Day by the Greenup's Fork B. Y. P. U. (Owen county):

1. The Relation of the B. Y. P. U. to the Church.—Corresponding Secretary T. J. Watts.

2. The B. Y. P. U. and Evangelism.—Rev. J. G. Prather.

At 6:30 p. m. there will be a meeting of the Greenup's Fork B. Y. P. U. and all the societies of Concord Association are requested to send representatives.

Rev. Wm. Harrison Williams, Springfield, Ky., writes: "Our B. Y. P. U. was organized last Sunday night. Profs. Elmor Humo and Walter Matterly, who belong to the Union at Mackville, were with us and assisted in the organization."

Our young people have a 'mind to work' and I expect great things of it."

"Virginia Baptists are pushing their B. Y. P. U. work in a way that should inspire Kentucky Baptists to make a stronger effort. Many new unions have recently been organized and rallies are being held with telling effect."

The Unions of the State should keep in correspondence touch with the Corresponding Secretary. Let each Union through its president or secretary write to us occasionally, say once every three months, concerning their work. Tell us of your successes and also of your difficulties. Each letter will be answered and extracts from letters thus received will be used in these weekly notes.

New Liberty, Ky.

W. M. U. NOTES.

We are glad to give the following interesting bit of history in regard to the Woman's Association of Georgetown College, the data of which was furnished by Dr. J. K. Nunnally:

This is an organization connected with the college about which little has been said in the newspapers. Rev. W. B. Crumpton and Mrs. A. C. Davidson had much to do with its early history. It has moved on quietly for about ten years, and has grown some each year. Now they have almost one hundred members—some formerly students in the college, others only friends, all greatly interested in the noble object for which the association was organized. That was to aid worthy young women with limited means to secure an education. For this purpose they pay an annual fee of one dollar, and several have contributed as much as \$25 for a life membership. The fund is now approximately \$2,000. Only the interest is used. Friends in other States are applying for membership. Annual and life members are gladly welcomed. This year a bright girl from Southeastern Kentucky is receiving their aid and all are delighted with her progress. They meet fortnightly in Eupeian Hall, and have an interesting literary, musical and social programme. The good women can find so many ways to help in every good cause and they are giving life and encouragement in many directions. Mrs. Arthur Yager is now the efficient president and knows how to contribute variety and interest to every meeting. Mrs. Wilia Bradford Hambrick is the recording Secretary, and will be pleased to record the name of any interested friend.

We are indebted to Mrs. W. H. Smith for the following notes of the Louisiana W. M. U. Meeting:

The W. M. U. of the Louisiana State Convention held its tenth annual meeting in Alexandria on November 17th, 18th and 19th. The first of the four sessions was opened with devotional services led by Mrs. O. M. Duggar, of Alexandria. This was followed by the address of welcome by Mrs. J. W. Bolton, of the same place, and the response by Mrs. Peyton, of Grand Cave.

A message from our former president, Mrs. Chas. Ammen, of New Orleans, who recently resigned, was read and enjoyed. Mrs. F. M. Hollingsworth, of New Orleans, was elected to the office and presided with grace and wisdom.

The reports from all officers of the State were gratifying in the extreme. In addition to these there were talks full of interest, helpfulness and inspiration from the following: Mrs. Jessie Pettigrew, our returned missionary, who has been serving us for seven years in China; Dr. S. J. Porter, of the Foreign Mission Board; Dr. I. J. Van Ness, of the Sunday School Board, and Miss Edith C. Crane, Corresponding Secretary of the Southern Baptist W. M. U.

The key-note of the Woman's Convention was personal work. In numbers and in interest this meeting surpassed all others in our State history, and encouraged us to adopt with sanguine hearts the motto: "Louisiana for Christ."

THE VALLEY OF HUMILITY.

By J. P. Bozarth.

Its ever-blooming flowers of peace, joy and love
Are sent for our comfort by the Father above;
Oh, glorious foretaste of the everlasting future state,
'Vouchsafed to us in this our lowest estate.

Family Circle
Stories For The Young And Old.

POLLY'S DAY OF "FUN."

By Eleanor H. Porter.

Polly Ann Smith was plainly in a bad temper. Her forehead was puckered into ugly frowns, and her eyes looked out from beneath with a cold, unloving gleam.
To begin with, Polly did not like her name, and as today was the first day of school, she had just been obliged to tell it to the new teacher.

see if she could find any one to make her happy. She told herself that 'twouldn't work, but she went to bed that night with a queer little exultant feeling, much as though she were about to try a new game.
The first thing Polly thought of the next morning was her new plan. She jumped out of bed and ran happily to the window but a frown quickly appeared on her forehead—it was raining, and Polly particularly disliked rain.

home a little later, she found the new teacher at her side.
'Well, my dear, you seem to be wearing a very smiling face. I think you must be happy over something.'
Polly skipped joyously. She was thinking of the picnic.

THE WOMAN WHO DID.

'Oh, isn't this cozy,' exclaimed Miss Deane to herself after the little maid had served the dinner and disappeared into the pantry.
It was Miss Deane's first dinner in her own new apartment and everything certainly did look cozy. She had taught in one of the city schools for many years, but having received a legacy she gave up her position, secured a sunny home, and settled herself with her pictures, her cat and her books to enjoy her friends and her pet philanthropies.

good as her word. She donned her hat and gloves and deliberately watched until the girl stooped before her mirror putting on her hat and veil. Then Miss Deane slipped around the corner and walked up and down in front of the boarding-house, wondering what she should say.
'Good morning, I'm one of your neighbors,' she began with simple friendliness, holding out her hand. 'May I walk over to school with you?'
'Then came Miss Deane's confession during which she looked at the pavement and blushed a good deal.

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**STORIES FOR LITTLE ONES.**

**POOR QUEEN VICTORIA.**

Brucie's papa sat at the desk in his office when the telephone bell went "Ting-a-ling-ling."  
 "Dear me," impatiently, "can't I have one minute's peace?"  
 "Hello," he shouted. "Who is it?"  
 "It's me, papa," cried a small voice. "It's Bruce. Come home. Somefin' awful's happenin'."  
 "What?" asked papa.  
 "Oh, somethin' awful. I'm bweedin' and I'm all alone. I'm terrible fwightened. Come home papa, kick. It's in here again. Oh-h! Come kick, papa."  
 Brucie's plea ended in a shriek, then papa heard a crash, a wild howl, and Brucie's scream. Something awful was happening in the dining-room, where the telephone hung. He dashed out of the office. Somebody called "Mr. Wilson" as he ran down the stairs, but Brucie's papa did not answer. He opened the door of the wheelroom, took the first bicycle he saw, and flew down the crowded street just as fast as the pedals would go round. He dodged in among wagons and in front of trolley cars. Drivers shouted at him, and once a policeman tried to catch him, but he did not even turn his head.  
 At last he caught sight of the little house in the big yard where Brucie lived. It looked very quiet and peaceful. He had expected to find it on fire or tumbled down by an earthquake, but he did not hear even a sound till he opened the front door. His hand shook while he turned the latch with his key.  
 "What if I am too late to save Brucie?" he thought.  
 He was not, for it was Brucie who came rushing through the hall to meet him. He was a dreadful sight. His clothes were torn and his face and hands were covered with scratches. His pinafore was stained with blood, and his yellow curls hung like a mop over his tear-stained eyes.  
 "Brucie, Brucie," cried his papa, "what is the matter?"  
 "It's Keen Victoria," said the sobbing little boy. "Come and see."  
 He dragged his papa into the kitchen. Something was thumping and yowling frightfully. It was Queen Victoria, the big gray cat. She had squeezed her head into an empty salmon can and could not get it out. She was rushing about and banging the can either against the door, or the stove, or the wall.  
 Brucie's papa felt so relieved that he began to laugh. Then he led Brucie to the sink to sponge the blood off his face and hands.  
 "Now," said papa, after he had bathed Brucie's scratches with witchhazel, "now we will see what we can do for Queen Victoria."  
 The old gray cat was very cross. She tried to scratch papa, but she did not succeed, for he wrapped a towel about her. Then he put her between his knees and held her head while he sawed away at the tin can with a can-opener. Queen Victoria screamed wildly, but Brucie's papa did not mind, and presently off came the old can. When Queen Victoria was set free, she crawled under the stove and began to smooth her ruffled fur. Then mamma came home. Papa and Bruce tried both

at once to tell her the story, and at last she understood.  
 "Dear me!" she said, "how glad I am there was a telephone in the house, and that Brucie knew how to use it!—I. G. Curtis, in Exchange.  
 "I try more and more every year to hold judgment of others in suspense till I can know all the facts at firsthand," said one who was accused of being too lenient toward offenders. "Certainly I am not qualified to judge till then. God's commandment is 'Judge not!' " As we know instinctively and often protestingly that others cannot judge us rightly, let us try to remember that we are not qualified to pass judgment upon others.—The Wellspring.

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 Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers, each having a distinct and peculiar office to perform.

Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear by the simple use of Stuart's Calcium Wafers. They act almost like magic, so rapid is their work of purity done. You know the blood is pumped through the lungs every breath. The air purifies it. Stuart's Calcium Wafers help the lungs do their works by segregating the impurities so that the lungs may enrich the blood. They carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

Printed words are cold praise, especially when you praise your own product and offer it for sale, but there is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have used these little wafers with success and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c. or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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 Dissolve one package Strawberry or Raspberry JELL-O in one pint boiling water. Slice two oranges or two bananas, or any fruit desired, and when the JELL-O is half set, stir fruit into same and set away to harden.  
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## THE LOUISIANA BAPTIST CONVENTION.

By Rev. J. B. Wood.

### Historical Society.

The Louisiana Baptist Historical Society held its first annual meeting in Alexandria, La., November 17th, the day preceding the convention. The purpose of this society is to gather material and have published a new and authentic history of Louisiana Baptists.

Rev. I. M. Wise was re-elected its president. At night Dr. B. H. Carroll, of Texas, delivered one of the ablest addresses to which I have ever listened, on the New Testament Forecast of a Gospel Church.

The church at Alexandria has an interesting history. About twenty years ago Rev. E. O. Ware began mission work there, as an employe of the State Mission Board. The church is now among the strongest churches in the State, both numerically and financially, only a few surpassing it, and gives back to the Lord's cause every two or three years as much as the entire amount expended upon it. The church was without a pastor, Dr. McComb having recently resigned to accept evangelistic work with the Home Board. They, however, royally entertained the Convention.

Rev. W. N. Johnson, the Corresponding Secretary of State Mission work, has been unanimously called to the pastorate and has accepted.

### The Convention.

Met Wednesday morning, at 10 a. m., and was called to order by the Hon. Drew Ferguson, the former President. Elder J. B. Wood conducted devotional services. The report of the Committee on Credentials showed about two hundred messengers present.

The old officers were re-elected by acclamation, as follows: Hon. Drew Ferguson, of Homer, President; Dr. L. W. Wilkinson, of New Orleans, and Bro. W. H. Managan, of West Lake, Vice Presidents; and Rev. J. S. Campbell, Recording Secretary.

Dr. J. B. Lawrence, of New Orleans, preached a splendid introductory sermon, from Rom. 12:1-2, subject, "Christian Consecration."

A number of visiting brethren were recognized and invited to seats, among whom were Dr. Thompson, of the Western Recorder; Dr. Harvey, of the Baptist Argus; Rev. E. P. West, of the Baptist Standard; Dr. McGlothlin, of the Southern Baptist Theological Seminary; Drs. Porter and Love, of the Mission Boards; Dr. Van Ness, of Nashville; Dr. Jarrrell, of Texas, and others.

Dr. McGlothlin addressed the Convention in behalf of the Southern Baptist Theological Seminary, stating that Louisiana had eleven students there and took a collection for the Students' Fund amounting to more than \$500.

Dr. Van Ness gave a fine address in behalf of the Sunday School Board. About 95 per cent of our Sunday Schools are using its literature.

Drs. Porter and Love gave strong addresses on the work of the Foreign and Home Boards.

Rev. W. N. Johnson, the retiring Corresponding Secretary, presented the twenty-third annual report of the State Board. It showed missionaries employed for all or a part of their time, 56; days labored, 10,162; sermons preached,

4,387; addresses, 814; churches organized, 14; baptized, 938; received by letter, 696; restored, 68, making 1,402 additions, besides the 227 going into the constitution of the 14 new churches. In the published report at the opening of the Convention was a debt of \$800, but when the report was read to the Convention that had been met and we start the new year clear of debt.

While a little less money was raised in the State this year than last, yet more work was done than in any previous year.

The report on Education was not very encouraging. Keachie Female College closed; Mt. Lebanon Academy better than last year. The Male College at Alexandria with less attendance than last year, and a considerable debt on all of them to be met, yet the gain in assets of the male college far exceeds the expenditures, as I understand it.

A commission was appointed, consisting of our State Mission Board, Rev. E. O. Ware, president of the Male college and Rev. J. E. Trice, the manager of our Orphans' Home, to consider the advisability of denominational ownership of the Baptist Chronicle, our State Baptist paper, and to make the purchase if deemed best.

The Orphans' Home at Lake Charles, with its 86 children, is in splendid condition, but a little oppressed in finances. The State contributed to Foreign Missions \$7,990.06, and to Home Missions \$7,660.07, an increase to both over last year.

We had a splendid Convention. Only twice did matters before it, for a very short time, become a little strenuous and acute, just enough to show the Baptist prerogative of personal and soul liberty and independence.

Dr. B. H. Carroll, of Texas, made a strong speech on education, and later explained the mission and purpose of the Southwestern Baptist Theological Seminary.

The Convention at its next session will decide whether Louisiana shall be represented on the Board of Trustees of this new Institution.

When I came to this State nearly twenty-four years ago, we had about 250 churches and a few more than 20,000 members; now we have more than 600 churches and about 51,000 members. As large factors in the human side of this work I cannot mention the great host of preachers and members who have made possible all that has been accomplished.

I cannot forbear, however to name a few of the noble laymen without whom this exultant note of success could never have been sounded, but I can mention only four or five.

### Hon. G. W. Bolton,

President of our State Mission Board, and has filled that office, with only a short rest, for about fourteen years. Notwithstanding the decrepitude of age is creeping upon him, yet he seems to be happy in devoting his time, talent and money to his Lord's work.

### Hon. Drew Ferguson,

The President of our State Convention the two last sessions, is one of our modest, quiet laymen and consecrated workers to whom presidential honors came and continued over his protest.

### Hon. L. E. Thomas,

Several times president of our convention is one of our best informa-

ed laymen on our doctrines and polity, and as a lawyer and bank president is a wise and able counsellor in our Baptist affairs.

### Dr. L. A. Wilkinson,

One of the Vice Presidents of our Convention for several years, is a scholar of broad and varied learning, and has taken an active and influential interest in our State work for the past several years, and is a Baptist true and tried.

### Bro. W. H. Managan,

The other Vice President of our State Convention for the past several years, and a member of our State Mission Board, and also of the Orphans' Home Board, takes a deep and working interest in our Baptist affairs, devoting time, gratuitously—as do the others named—and large money to them.

If it were possible I would be glad to mention every brother and sister who have contributed to bringing about the glorious results to our Lord's cause in this State, over which we would stop and rejoice for a while if we could spare the time from the vast opportunities that lie out before us.

One of the worst-tempered men I know married a woman with a sweet, low voice and an even disposition. He is now completely changed. You know you simply can't quarrel all by yourself when everything is peaceful and soothing all around you. It seems to me if more women realized this there would be more happy homes.—Kate Clyde.

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It requires no scientific training to discover whether coffee disagrees or not.

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"When I began to use Postum I weighed only 117 lbs. Now I weigh 170 and as I have not taken any tonic in that time I can only attribute my recovery of good health to the use of Postum in place of coffee.

"My husband says I am a living advertisement for Postum. I am glad to be the means of inducing my many friends to use Postum, too."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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DEAR RECORDER.

We have just closed one of the most successful meetings at old Barren River Church, in Warren county, in her history, and the most remarkable ever held here. The oldest man in our church, Bro. Wm. Davenport, said he had never seen as good Sunday service as was held at the church the first Sunday in November. Through the influence of our Colporter, J. H. Brunson, we secured the services of Bro. J. W. Wheeler, for pastor last April. Since then we have been gradually gaining ground. He is preparing to enter the ministry as an evangelist after he completes his collegiate course next spring. Till then he will remain our pastor. Bro. Wheeler is a power in the Christian warfare. When he came to our church it was very low spiritually, but since the series of services which he began here about two weeks ago, the interest of the church has revived and Christians have taken up their cross and gone to work for Christ. The remarkable part about the meeting was the age of those who professed faith in Christ. We had about twenty-eight professions and renewals, twenty-one additions to the church, and seventeen baptisms, whose ages are as follows: 72, 67, 59, 57, 51, 47, 36, 33, 30, 28, 27, 24, 23, 22, 22, 15, 12. Some of the converts had not heard a sermon before in many years. One old man had heard but three sermons in twenty-seven years. Several citizens from Bowling Green came to the baptizing Sunday, which took place at Thomas' Landing at 10 o'clock a. m. They came especially to see the old persons baptized.

My home has been made exceedingly happy since the meeting began. My father, V. G. Martin, who is seventy-two, my aunt, who is sixty-seven, and a boy who lives with us, were all converted and joined the church. I was the only Christian in the home previous to this meeting. We have organized a prayer meeting to convene at 7 o'clock every Sunday night. We believe we will have a good one, and both saint and sinner is invited to attend.

J. C. MARTIN.

### Do You Know

that the Bible in common use up to 1901 was revised in 1611, three hundred years ago, and contains many words not now in common use, and therefore misunderstood. The

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Edited by the American Revision Committee was revised in 1901, and is therefore the latest and best version of the Scriptures, because it has the benefit of ancient manuscripts discovered since 1611, and had for reference the revisions by England, Germany, France, Holland, Norway, Sweden, Denmark.

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**MISSOURI LETTER.**

By Jos. N. Barbee.

**A Magnanimous Gift.**

The Reverends Doctor Truett and Gambrell, of the Board of Directors of the Texas Baptist Memorial Sanitarium, located in Dallas, announce that Mrs. P. S. Ramseur, of Paris, Tex., had made the sanitarium a gift of 9,000 acres of land and \$15,000 in money and an estate valued at \$250,000. The above is taken from a St. Louis paper.

**Catholics Say They Will be Aided.**

The following is taken from a daily newspaper:

"Rome, Nov. 4.—All the newspapers published lengthy reports of Mr. Taft's election and discuss it from the most friendly view point. The Giornale d'Italia says that while the freedom of Catholicism in the United States is great, the Holy Sec, wishing to preserve it, believes that Mr. Taft's election gives the most promising guarantees to that end."

**God in Different Languages.**

It is a singular fact that in almost every known language the word God is spelled with four letters. In Latin it is Deus, in Greek Zeus, in Hebrew it is Adon, in Arabian Alla, in Syrian Adad, in Persian it is Lyra, in Egyptian Aum, in Japanese Zain, in Turkish Addi, in Irish Diah, in German Gott, in French Dieu, in Icelandic Godh, and in Spanish Dios. The name God in Anglo-Saxon means good, and shows clearly the Anglo-Saxon conception of the Divine Being as being goodness itself.

**Friday, and the Oldest Town in the United States.**

The oldest town in the United States—do you know what it is? St. Augustine, Fla.—And do you know when it was founded? September 7, 1565, by Mendez. And do you know what day of the week that was? Answer, Friday. Many another important event that has occurred which was especially favorable to the United States occurred on Friday, and the same have come about during the last 100 years. Some of the dates are as follows: October 12, 1492, November 22, 1493, March 5, 1496, November 10, 1620, December 22, same year. June 16, 1775, September 19, 1781, July 7, 1776.

**Old Cannon a Clock Weight.**

The most unique clock weight in Maine is that of the Baptist church at Cherryfield, an old smooth bore cannon. The cannon was brought by Gleason R. Campbell from Boston on one of the return trips of lumber vessels. It was brought to fire salutes, as the stirring days of the civil war were at hand. After announcing many Union victories during the war, at the surrender of Lee in 1865 it was taken out for a final and great salute. Robert L. Willey, a soldier of the war, who was at home on furlough, was in charge of the cannon, and through some mismanagement a premature discharge of the gun threw Mr. Willey high in the air, filled his face with powder and tore one arm off close at the shoulder. The old gun was then spiked by the angry citizens and did no more salute service. When the Second Baptist church was built in 1873 a weight being wanted for the clock the old gun was used. For thirty years it did clock duty until 1903, when it once more re-

ceived a baptism of fire and fell in the ruins of the church conflagration that December. When the new clock was installed in the new church-building in 1906 once more the old cannon mounted the tower to do clock duty.

**Voting Population of the U. S.**

According to the census report of 1900 there is a voting population in the United States of 21,329,819, of this number 89.1 per cent being literate, and 10.9 being illiterate.

By "illiterate" is meant all persons who cannot read or write, or who can read, but cannot write.

**TEN DAYS IN MEMPHIS.**

By Henry Alford Porter, D.D.

It was a valued privilege to work with Dr. A. U. Boone and the First church of Memphis in a ten-days' meeting recently, and to get to know more intimately our noble brotherhood in that city, and to appreciate the situation under which they toil.

Memphis, like most of the river cities, was in its infancy cradled in materialism. The songs of Mammon were its lullaby, and in spite of much moral progress the materialistic note still seems dominant. This has made the task of the spiritual workmen confessedly difficult.

Our Baptist laborers have wrought against adverse conditions right manfully, and have been pressing to the front of late with fresh vigor.

The First church has a new and beautiful classic structure, in which the Tennessee State Convention was hospitably housed of late.

Dr. Boone has served for ten years, and still sways the scepter of love over the hearts of his church. His personality is fragrant throughout the entire city. Among the interesting acquaintanceships formed with his people, none was more valued than that with Mrs. J. R. Graves and her two sons. Surely no man more impressed his Baptist thinking upon the denomination than did Dr. J. R. Graves, and it was affecting to see the house where he had lived, with its surroundings of noble trees. The eldest son is a deacon of the church and the efficient superintendent of the Sunday School.

At the Central church, Dr. Thomas S. Potts holds forth the torch of life. He is the senior Baptist pastor in service in the city. He is signalizing his thirtieth anniversary by a complete renovation of the interior of the building at a cost of \$15,000. His church has a down-town problem, and is facing it, and it is believed will solve it along the best lines. Dr. Potts glories in the cross and his evangel is especially persuasive, and it is a question whether he should not give his powers to the general work of evangelism.

The Bellevue Avenue church is an infant in years, but makes strides like a giant. The congregations overcrowd the handsome little stone building, and Pastor Hurt is preparing, with all the fine zeal that characterizes him, to meet the situation. And no one doubts his ability to cope with the truly splendid opportunity that is his. Dr. Luther Little, the well-known evangelist of the Home Board, has been assisting there.

There were good reports current of the services of Pastor D. W. Bosdell at the Union Avenue church. Dr. Arch C. Cree, of

Nashville, was assisting at the La Belle Place church, and giving eminent satisfaction. He rejoiced in the ingathering of many a lost one.

The city is still redolent with memories of the great meeting which continued under Evangelist George C. Cates for some months and which swept thousands into the kingdom. Very tender were the words said of his serious sickness, and very earnest were the prayers offered for the recovery of this remarkable man of God.

It was pleasing to hear of the launching of the Tri-State Memorial Baptist Sanitarium—Tennessee, Mississippi and Arkansas. The College of Physicians and Surgeons of Memphis has offered a lot worth \$25,000, and \$25,000 in cash. Each State is to raise \$50,000 additional. Already Mississippi has raised \$25,000, Arkansas \$12,000, and Tennessee \$15,000. Rev. John N. Lawless has resigned his church to devote himself to the work of raising funds, and under his inspiring leadership success seems assured.

The Sanitarium will be built on the unit plan, so that the facilities may be increased as the needs require, and it is probable that \$300,000 will be expended before it is completed.

There were many inquiries about our proposed sanitarium in Louisville, and it was with sorrow that the writer had to say that nothing definite had yet been done.

Louisville, Ky.

**FATHER AND SON**

**Both Gained Health on Right Food.**

A food that will build up the health of a man and that can be digested by a baby, certainly has value worth considering.

The following report from an Ohio wife and mother is to the point and interesting:

"My husband had suffered great agony from stomach trouble at times for five years. Finally, after six months in the hospital, he was operated on for appendicitis.

"From that time he grew weaker and thinner until, when we brought him home he was reduced from 145 to 108 lbs.

"Then he began to eat for breakfast, Grape-Nuts with cream and a soft boiled egg. For dinner a dish of Grape-Nuts and cream, toasted bread and a glass of warm milk. For supper same as breakfast with a baker potato, one or two poached eggs, and a glass of warm milk.

"After two months on this diet he had nearly regained his normal weight. He took out-door exercise, and got plenty of sleep. He has no more trouble with his stomach, and can eat anything.

"These results induced us to try Grape-Nuts on our six-months-old baby, who from birth had been puny. Nothing seemed to agree with him, although we tried the whole list of Infant Foods.

"When I began to feed him Grape-Nuts with warm milk poured on to make it soft, he weighed only 13 lbs. After 6 weeks of his new diet he has gained 7 lbs., and is healthy and happy.

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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**WANTED**—A Christian young woman desires a position as cashier or to do clerical work. Reference, Western Recorder.

Just as we go to press tidings come from Winchester, Ky., where Dr. J. W. Porter is assisting Dr. J. J. Porter in a great meeting. Ninety had been added to the church and the meeting continues. Great meetings and sound doctrines go together. Thank God for the Porters.

**FOR RENT**—By the Baptist Book Concern, Rooms at 636 Fourth avenue; in flats, suites or single rooms; furnished or unfurnished.

A sound mind will insist on a sound body. Lack of reasonable care of one's health indicates a lack of perfect mental sanity.

To the soul in Jesus anticipation is more sweet than memory. Hope lights its torch at the fires of tomorrow and not in the smoldering embers of yesterday.

The religion that is laid on the shelf soon gets mouldy.

Don't repeat gossip, even if it does interest a crowd.

The fast man makes the poorest speed.

# The Farm and Household

Mr. J. D. Duvall, of Winchester, recently purchased a weanling mule which weighed 1,245 pounds for \$294.

In Bourbon county recently Frank Buchanan bought of Geo. W. Wyatt a pair of coming three-year-old mare mules for \$300.

Mr. T. S. Robertson, of Mt. Sterling sold to North Carolina parties 32 coming two-year-old mules, at \$140 per head.

Vol. Ferguson sold recently to Jos. Frakes, agent for S. S. & Co., of Chicago, 100 head of 1,550 lbs. cattle for 6 cents per pound.—Bourbon News.

E. H. Wise, of Shelbyville, has sold his pair of show mules to Mr. Price Hudson, of Atlanta, Ga. for \$625. These mules were dapple greys, six years old and weighed 3,100 pounds. They won six first premiums at Kentucky State Fairs 1907 and 1908. Mr. Hudson says that this is the best pair of mules he ever saw in Kentucky.

**Payette county.**—Corn shucking has been resumed and hog killing has commenced in this county. The market for hogs and turkeys is good and the latter crop is large. It is said that the rain came just in time to save the wheat and rye although they had a narrow escape. The late corn and grass suffered severely and in many localities were completely ruined. Great preparations are reported for a large crop of hemp next year.

**Mason county.**—While still more rains are needed in this section so that the ponds and streams will rise to a running point, yet those of Monday and Tuesday of a last week did much good to relieve the distress of the farmers. During the latter part of the week the temperature was on several occasions below the freezing point, but the crop condition however is fair but more wet weather is needed soon to be of benefit to the cereals.

**Nichols County.**—Wheat rye and the small grains were greatly benefited by the rains last week, but it is thought that the cold weather following will do some damage unless snow covers the ground. Corn shucking is going on again and is now in full blast. The early corn is turning out well but the late corn is of little account. A price of \$3 to \$3.50 is being paid. Grasses were much damaged by the long drouth and the rain came too late to be of any benefit to them.

While the corn crop is short in Kentucky owing to the severe drouth, it is not so all over the country. Preliminary reports by the Department of Agriculture show that the corn crop is larger per acre and larger in the aggregate than last year, and that the quantity is decidedly better than it was a year ago, or for an average of ten years. All the crops this year are highly satisfactory. Few records are broken, but quantities are large and prices good, and the aggregate value taken out of the ground will probably foot up more than ever before.—Kentucky State Journal.

## WHY YOU SHOULD GROW DWARF FRUIT TREES.

By P. T. Barnes.

The advantages of the dwarf fruit trees for the small home garden are: (1) they require much less room than standards, thus enabling you to grow all the different kinds in your back yard; (2) they come into bearing from two to five years earlier than standards, often bearing a crop worth considering the second or third year; (3) you can care for them more conveniently and thoroughly, and (4) if they are not put too close together they will not shade the ground too much for other crops such as strawberries and vegetables.

An ordinary apple tree requires a place forty feet square, so that in an ordinary back yard, which is seldom over fifty feet square, only two or three can be grown and the ground is too densely shaded. In the same area you can grow from twenty-five to fifty dwarf apple or pear trees of different varieties, all trained to pyramidal form and each tree should ultimately bear about a bushel of fruit every year. Some vegetables can also be grown between the trees.

It takes about ten years for a large apple tree to come into full bearing—only four or five for dwarfs. Some varieties of dwarf apples, e. g. Bismark, will fruit the first year, but it is not good policy to allow it. All will bear a partial, but considerable crop the second or third year. Obviously, dwarfs are the only sensible thing for renters, suburbanites and amateurs who want all kinds of fruit on a small area.

### How Trees Are Dwarfed.

All the varieties that are grown in the form of large trees can also be grown as dwarfs. Dwarf trees can be had only by inserting buds of the desired variety into a slow growing stock. Practically all the dwarf apples are budded on a small-fruited, wild European apple called the Paradise. A strong growing variety like the Red Astrachan will then grow only eight to twelve feet high. Half dwarfs are budded on Doucin. Half dwarfs come into bearing later than dwarfs, require more room and ultimately bear larger crops. Their main rise is in the new type of commercial orchard, in which standard, half-dwarf and dwarf apples are grown on the same land instead of the old plan of mixing strawberries and other small fruits with standard trees.

Dwarf pears are budded on quince stocks. Dwarf plums have usually been put on myrobalan roots but Prof. Waugh believes the best stock is the sand cherry. Peaches when worked on a plum stock make a shorter growth; they are also much better adapted for growing on wet or heavy soils and are longer-lived than if worked on peach seedlings. The cherries are usually grafted on mahaleb stock but some varieties do not succeed well when worked directly on it. In such cases they are double grafted.

Good dwarf, untrained, yearling trees can be had, however, for about fifty cents and if you wish to graft the plants yourself Paradise stock may be obtained from most of the nurserymen.

### Make The Soil Condition Ideal

There is no sense in trying to grow dwarf fruit trees in ordinary

soil. It must be rich and well-drained. The ideal preparation is trenching at least two feet deep, working in at this a heavy application of manure. The same preparation as is given a grape border will give satisfactory results.

If the expense of trenching the whole piece is too great then dig out the row where the trees are to stand two feet wide and deep. An admirable way to distribute the cost of the preparation of the ground over several years is to prepare say one-third or one-half of the area at once and plant the trees close together say four feet apart. The second year prepare the rest of the ground and transplant the trees. This transplanting the trees improves the root system. It is only the untrained yearlings that may be transplanted. When planting the trained trees such as are carried in stock in our American nurseries set them in their permanent locations. Never set the union between stock and scion below the surface of the ground because roots are likely to be produced from the scion which would counteract the effects of the stock. The union should be just above the surface of the soil, then the stock will not become bark-bound.

### To Produce A Perfect Head.

Pruning is the next important step in this lies success or failure. The whole idea is to produce strong fruiting spurs, exactly as when grapes are grown on the spur system. On an already trained tree the main branches may be allowed to grow all summer but in June the terminal bud in the lateral or side shoots must be pinched out. Then all buds on these laterals will become fruiting spurs. These lateral branches must be kept short in order that they may be stiff enough to support the fruit. The main branches are pruned back in late or early spring to two or three buds in order to keep the tree in shape and in as compact a form as possible.

### Root Pruning Induces Early Fruiting.

When the trees have attained a height of 6 or 8 feet and are still growing vigorously root pruning will be found helpful in bringing the fruit. This is done by running a spade down into the ground as deep as it can be pushed eighteen inches from the trunk. Have the spade sharp so that it will cut off clean all the roots and describe a circle clear around the tree.

The rest of the work necessary will be simply clean cultivation and if nothing but fruit trees is grown, a cover crop, such as vetch, sown in August, will help ripen up the growth and protect the roots in winter. As the trees must be kept in good growing condition, an application of manure each spring, spaded in, will be beneficial.—The Garden Magazine.

When fattening ducks, bear in mind that plenty of green stuff will assist to make yellow flesh and fat, while the absence of green stuff from the food tends to produce white flesh.

Young ducks should weigh four to five pounds each when they are nine or ten weeks old and should be marked at that age; shortly after that age they will begin to grow new feathers, will be more difficult to pick and will lose flesh.

## Nervous Indigestion

The action of digestion is controlled by nerves leading to the stomach. When they are weak, the stomach is deprived of its energy. It has no power to do its work. If you want permanent relief, you must restore this energy. Dr. Miles' Nervine restores nervous energy, and gives the organs power to perform their functions.

"For many years I was an acute sufferer from nervous indigestion; at times I was so despondent life seemed almost a burden. I tried all kinds of remedies and various physicians with little or no relief, until one night last summer I saw Dr. Miles' Nervine and Heart Cure advertised. I resolved to make one more trial which I did in the purchase of one bottle of Nervine and one of Heart Cure. In a few days I began to feel better, which encouraged me so much that I continued the medicine until I had taken more than a dozen bottles. I am very much improved in every way; in body, mind and spirits since. I make a special point to recommend the medicine, and I feel a sincere pleasure in knowing that several persons have been benefited through my recommendations."  
A. S. MELTON, Asheville, N. C.

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For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**SPURLIN.**

Mrs. Ida Spurlin, nee Porter, was born in Rankin county, Miss., June 17, 1858. Shortly after the war she came with her parents to Lamasco, Lyon county, Ky. She was married to Rev. J. H. Spurlin, February 14, 1878. She died November 6, 1908, in Berryville, Ark., at the home of their only son, Dr. Robert P. Spurlin, having been seriously afflicted with heart trouble for six months, which she bore with great fortitude and patience. Having been a professed Christian for thirty-seven years she gave gratifying evidence of being a sincere and devout follower of Christ. With unwavering faith in God, she died in peace, perfectly resigned to His will. May God bless the sorrowing husband and son.

R. W. MOREHEAD.

Princeton, Ky.

**SMITH.**

Whereas, It has pleased God in His divine wisdom to remove from our midst our beloved sister, Mrs. B. A. Smith, who spent most of her life in the service of her blessed Master, ever ready to help the poor and needy and to comfort the sick and broken-hearted.

Resolved, That we, the members of the Baptist church of Rutherford, Tenn., who knew and loved Sister Smith, for her many noble deeds, deeply deplore her death, which is a great loss to her church.

Resolved, That we, bereaved as we are, bow submissively to the will of Him who doeth all things well.

Resolved, That a copy of these resolutions be sent to the Baptist Builder and Western Recorder for publication and that a copy be spread upon the church records and a copy be given to the family of the deceased.

MRS. A. J. FLETCHER,  
MRS. G. M. SAVAGE,  
MRS. C. B. BAIRD,

Committee.

Whereas, Death has invaded our church and community, removing from our membership Sister Mammie Felts, who departed this life November 8, 1908. Resolved:

First—That in her death the church has lost one of its devoted members, the community a model character, the bereft husband a loving companion and the family one of its strongest ties.

Second—That while we deplore our loss, yet feeling our loss to be her eternal gain, we submit ourselves to the will of him who doeth all things well.

Third—That a copy of these resolutions be spread on our minutes, a copy furnished to the family and a copy sent to the Western Recorder for publication.

J. P. MILAM,  
S. H. McADOO,  
MINNIE GIBBS,

Lewisburg, Ky.

Committee.

**OLD AGE BEAUTIFUL.**

Old age should be to us all like a grand climax in the oratorio, because we have come to the very best there is in life and our souls are filled with holy joy. Infancy has its days of artless simplicity, youth has its days of fiery enthusiasm, middle age has its days of vigor, lofty purpose and grand achievement, but old age is the time of wisdom, well-balanced judgments, peace that is not disturbed by animal passions and fiery ambitions. Old age is the harvest field where the ripened grain hangs low its head, where the birds sing and the children fill the air with laughter. Although the sun is setting back of the hills, the evening light is seen at the window of the home, and the door stands ajar to give entrance to the toiler when the night comes.

Lovers of Fenimore Cooper's writings will remember Hawkeye, the deer slayer and pathfinder. His death was not due to any positive disease, but to a gentle decay of his physical powers. Cooper says, "The old man was reaping the rewards of a life so remarkable for its temperance and activity, in a tranquil and placid death." I think there is nothing more beautiful than to see an old

man whose work is about done, whose body is breaking down, not because he has misused it, but because the time of dissolution is at hand, a man who is young in heart, who delights in childhood, who keeps abreast of the times, who lives not altogether in the past, but whose eye glows with the brightness of a better day coming—such a man never seems old to me, but is like the angels in heaven of whom Swedenborg fancifully says that they are constantly going forward into youth, so that the oldest angel in heaven appears the youngest.—Bishop Spellmeyer.

The only hope that is reasonable for the future of the Church of Christ is found in the death of Christ. This is the only thing that lifts me above discouragement and apprehension, in view of the many undesirable and unhappy circumstances that attend the life of the Church in the present day. Her worldly conformity, her sad dissensions, the breaking up of her unity—all of these things would seem to me utterly to destroy hope if one were not held fast by that blessed word. The death of Christ is the covenant of hope for the Church. Charles Cuthbert Hall.

**DEAR RECORDER:**

Please change my address from Springfield to Chaplin, Ky., where I am now permanently located. for the winter at least. I now hope to enjoy reading the old reliable every week regularly. Chaplin, Ky. E. J. WELLER.

**TWO MEETINGS.**

Yesterday we closed a meeting with Cash Creek church, Henderson county, with twenty-one baptisms, one yet standing approved, and four received otherwise. The church was much revived and strengthened. They have just repaired their house of worship at a cost of nearly two hundred dollars. Bro. J. N. Jarnagin did the preaching in his usual happy manner, as he did also in a meeting at Bethel church, in the same county. In the meeting at Bethel six were baptized and one received by letter. Bro. Jarnagin is a pleasant co-laborer, and presents the truth with clearness and simplicity. He closed the meeting at Cash Creek with a rousing sermon on church fellowship, Sunday Schools and Missions, from which I hope for good results.

R. T. BRUNER.

**DEAR RECORDER:**

The Rev. J. M. Pierce, of Roy, Adair county, closed a meeting of sixteen days with our church at Trammel's Creek, the results being seventeen by experience and baptism, one by letter, and eight more made profession that will join later on, a good revival in the church, more so than we have seen for a good many years. Bro. Pierce is like some of our old hand-markers, he preaches the old gospel straight, without being sugar-coated or modified.

Bro. Pierce rode about thirty miles to get to our church. The weather was dry and dusty, and he got so much dust in his throat and lungs he took cold and was hardly himself at any time while with us. But it seemed that the Lord was with him in every discourse, and it had a good effect. He was told before he came that he could not hold meetings at night on account of the wild boys. When he closed the meetings he said he had been preaching for thirty-five years and never had held a meeting that had any better order than he had in this meeting.

We are without a pastor for the present, but have called Bro. W. L. Pierce. To God be all the praise, honor and glory. JOHN N. WALLACE.  
Pierce, Ky.

"I found the air so different," said a pedestrian, "when I changed and walked on the road along the top of the hill, instead of by the road in the valley below. It was so much more exhilarating. I could speed along without half the sense of weariness." Is not that the way with many Christians? Some travel always by the valley road, and miss the joys and privileges of the few who journey on the crest of the hills. We tread the path where the mists of doubt and unbelief linger, we are weighted down by the "don't" and exactions. But there is a place, if we will but climb to it, where we may walk so close to the Master's side that the clouds of unbelief or doubt because we 'know wherein we have believed.' We have no longer a sense of self-doubt over the little desire only to know His will and to please Him. It is the people of the heritage, "Peace I leave with you, My peace I give unto you."—East and West.

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